

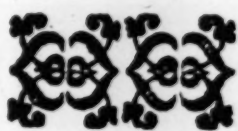
THE
CHRISTIAN
MANS CARE.

A SERMON ON
MATTH. 6. 33.

Together with

A Short Catechisme
for the Simpler Sort.

By
THOMAS GATAKER, B. of D.
and Pastor of Rotherhithe.



LONDON,

Printed by JOHN HAVILAND, for FULKE CLIFTON,
and are to be sold at his Shop upon new Fish-
street Hill. 1624.

THE
CHRISTIAN
MAN'S
A SERMON

for the Sinner's
Catechism

By
THOMAS GATKIN, B. of D.
and Pastor of the Baptist Church



LONDON:
Printed by John H. Wilson, for Luke Clifton,
and sold by all the Booksellers in the Strand.
Street Hill, 1624.



TO
MY VERY KIND
AND LOVING VN-
KLES, M^r. NICOLAS CRISPE

And
M^r. ELLIS CRISPE,
with theirs.

Beloved in *Christ Iesus*;
that which was *prea-*
ched sometime at the
request of the one of
you, unto ^a a *solemne*
Assembly, whereof he
then was *Chiefe*, is now further presented
joyntly to you both. (and well to you
both, by ^b a *double bond*, as well of *Na-*
ture as *Grace*, Brethren) together with
therest of yours, as all *Branches* of one

^a A meeting of
the Worshipfull
Cōpany of Skin-
ners.

^b *Quoniam in xpo m-*
seri ad unum. Cōry-
sult in Rom. Rom. 19
Fratres in seculo;
fratres in Domino;
qui posterior maior
est et melior frater-
nitas: uti Autor
Ambr. nom. Serm.
9. 6. 79. Aug. de
verb. Apōl. 25. 8.
Max. de divers. 4.

THE EPISTLE

Stocks, through Gods gracious provision,
 neither farre severed in abroad, and com-
 bined sweetly in the holy band of true
Love. The maine subject Matter of it is
 nothing in effect, but a *Motive* or incite-
 ment unto that, which it standeth us all
 upon, in the first place, and with our best
 care and endeavour, as well to seeke after,
 as to seeke into: To seeke into, that wee
 may know it, and learne it; to seeke after,
 that we may be possessed and seized of it.
 Since it is that alone wherein *Mans*
 Happinesse wholly consisteth: and it is
 not the bare notice of it, but the owning
 and enjoying of it, that can make men
 truly and eternally happie. That we may
 therefore know and understand what it is,
 wherein it consisteth, and by what means
 it may be attaineds (And * till wee bee
 thus acquainted with it, wee can never
 come to be possessed of it) we must make
 diligent search and enquire into Gods
 Word. for it is that alone that can fully
 and infallibly informe us of it: Other

¶ Psal. 84. 4, 5, 10,
 11, 12.

Matth. 5. 3.

Luke 14. 15. &

22. 29, 30.

Act. 20. 6. &

22. 7.

¶ Aliud est diviti-
 as multas nosse, &
 aliud possidere: nec
 notitia divitem fa-
 cit, sed possessio, Ber-
 in Cant. 2. 3.

* Preparatio enim
 rerum cognitio est,
 Bern. ibid.

¶ Εἰς ὁρᾶτε τὰς
 ἡσυχίας, Ioh. 5. 39.

¶ 2 Tim. 3. 16, 17.

In ijs que aperte
 posita sunt in scrip-
 turis, inveniuntur
 illa omnia, quae con-
 tinent fidē morēsq;
 vivēdi, Aug. Doct.
 Christi, l. 2. c. 9.

¶ Ioh. 17. 17. Iam.

1. 19. 2 Pet. 1. 19.

Ego solis Scriptu-

rarum libris Cano-

niciis didici hūc bo-

nerum timoremque

deserre, ut nullum

eorum Autem si ri-

bendo aliquid orras-

se firmissimū credā.

Alios autem ita le-

go, ut quantalibet

sanctitate doctrina-

que propelleant, non ideo verum putem, quia ipsi ita senserint, sed quia mihi vel per illos au-

tores Canonicos, vel probabili ratione, quod a vero non abhorreat, persuadere poterant, Aug.

epist. 19. & apud Grat. dist. 9.

writings

DEDICATORIE.

writings only so farre forth as they are drawne out of it, agree with it, and are grounded thereupon. This Word therefore ought to be ^h the constant Matter of our daily Meditation; (as containing the fundamentall Lawes and Constitutions of the Kingdom here propounded; together with the Conditions and Capitulations required on the part of all those that are to partake in it, and the roiall Priviledges and Prerogatives annexed thereto;) if we desire or expect ever to have part and portion therein. But because ⁱ no Art is easily without a Teacher attained: and, in this more specially, all ^k outward teaching without the inward is uneffectuall: As ^l all holy helpes are to bee used, the ^m publike Ministerie especially to be diligently frequented; (ⁿ the Church is ^o the place wherein hee ordinarily teacheth, who hath ^p his Schoole on earth, though ^q his Chaire in Heaven.) so earnest praier is to be used for a blessing from God on all such our courses and endeavours either publike or private, that he will be pleased

August. in 1 Ioan. 3. & de serm. 12. & 41. & de sanct. 23. 1. Psal. 66. 1. Hebr. 12. 25.

^b Psal. 12. & 119
47, 48, 97.
ⁱ Art magister est
Magistro discitur,
Hieron. ad Rustic.
^k 1 Cor. 3. 7. 1 Iob.
2. 20, 27. Spiritus
Sanctus necesse est
operetur intrinsecus,
ut valeat medicina
quæ adhibetur ex-
trinsecus, August. in
1 Ioan. 17. 3. Meli-
usq; dicit & docet,
qui intus habitat,
quam qui foris cla-
mat, Idem in Ioan.
17. 3. Nolite putare
quonquam hominem
quicquam discere ab
homine. Sonus ver-
borum nostrorum au-
res percutit; Ma-
gister qui docet, in-
tus est. Inanisq; fit
strepitus sermonis
nostri, nisi qui do-
ceat, intus sit, Idem
ubi sup. Muesor
mundi, quoniam in se
discit, dicitur. August.
in Psal. 12. & 119.
Plut. de Soer. dam.
^l Coloss. 3. 16.
^m 1 Thess. 5. 10.
ⁿ H. ueniam.
^o Christi docentis
Auctoritatem dicitur.
in Cant. 2. 3. 1 Cor.
12. 13. 3.
^p Magister unus qui
condo docet, & scilicet
habet in quantum tra-
hebatur in celis,

THE EPISTLE

• Psal. 119. 18.
• Ephes. 1. 18.
Luk. 24. 45.

with his good Spirit to second and assist his owne Ordinances, that thereby ^r the eyes of our minds may be opened, & ^f our understandings so illightened, that we may be able in some due measure to see and discern this estate what it is, and to conceive & apprehend the *Mysteriēs* appertaining unto it. Again, because it will little availe us to know it, unlesse we have our share in it, to be wel seene in the *Statutes & Ordinances* of it, unlesse we have part in the *Immunities* and *Roialties* that are therin to be enjoyed: (It is but a double misery for a man to know what is to be had, if he have it not himselfe :) Our next endeavour therefore must be (for the effecting whereof also ^r the assistance of Gods Spirit is humbly and instantly to be craved) to have that which we have learned, or do learne, out of Gods word, concerning this *Roiall & blessed estate*, to be effectually ^u wrought into us: (and indeed till it be so wrought into us, it is ^r never truly, soundly, or effectually learned of us:) That is, we must strive & labour to have true faith, repentance, and other spirituall graces

• Psal. 86. 11. &
119. 33, 34, 35, 36.
Eph. 3. 14-19.

• 1 Cor. 1. 31, 32.
• 2 Pet. 1. 23.
• 1 Job. 6. 45 Ephes.
4. 20, 21, 22, 23.
• 1 John. 2. 20, 21, 22, 23.
• 1 John. 3. 1-4.
• 1 John. 3. 7, 8.

DEDICATORIE.

graces surely ^a *sealed* in our soules; whether we may both have a *right* and *title* to this *Kingdome*, and be in some good sort and measure also *possessed* & *seized* of it.

The rather since that ^a after this life none shall partake in it, but those only that in some degree or other were possessed of it, while they lived here. As it is with us therefore in regard of *worldly possessions*; so should it be in regard of this *heavenly Inheritance*. For *worldly possessions*, we will get, if we can, a *title* to them; when we have it, we will be *sure* that our *title* be *good*, and use all meanes to make it *sure*; and when we have so done, we are not yet then at rest neither; wee cannot bee quiet, till we be *seized* and *possessed* of it, yea til we be in an *absolute, quiet, & peaceable possession*, not of some part of it, but of the *whole*. In like manner should it be with us for this ^a *heavenly Inheritance*: we must first labour to get a ^b *right* and *title* unto it: which by ^c *faith* must be procured: for it is that alone on our part, that by ^d *Justification* & fre^e *Adoption* giveth us a *title* thereunto. In the next place we must

^a *James* 1. 22.
Ephe 3. 17.

^a *Apoc* 20. 6.
Matth 19. 28.
Iohn 3. 3, 5.

^a *Hebr* 3. 1.
^b *1 Pet* 1. 4.
^c *Ephe* 2. 8, 9.
^d *Rom* 8. 15, 16.
^e *Galat* 3. 26.

^a *Rom* 3. 23, 24.
^b *28. & 5. 1, 2.*
^c *Galat* 3. 26.

THE EPISTLE

f 2 Pet. 1. 10.

b 2 Cor. 13. 5.

h See the Signs
of Sinceritie on
Psal. 97. 11.

i 2 Pet. 1. 4--8.

k 2 Tim. 1. 6.

l Luke 17. 5.

m 1 Thess. 4. 1, 10.

n 1 Thess. 5. 19, 20

o 2 Pet. 2. 1, 2.

p Ephef. 3. 16.

q Ephef. 4. 15, 16.

r Rom. 6. 6, 14.

s Col. 3. 5, 8, 9, 10.

t Rom. 6. 11, 22.

u Ephef. 2. 5, 6.

v Philip. 3. 20.

w Philip. 3. 12.

x Philip. 3. 13.

y 2 Cor. 13. 9, 10,

11.

must endeavour to get some ^f good assurance that this our title to it is good: that which must by the ^b triall of our faith be effected: For ^h (to omit, that by seeming titles many oft are deluded) though our title to it be never so good, yet we may not be aware of it, and so misse may wee of much comfort, until we have taken some due triall of it. And lastly, we must strive and contend to get our selves more and more possessed of it: which must be done ⁱ by the ^k exercise & ^l growth of our faith, and other the graces of God in us, and by ^m a constant usage of all good means whereby the same may be ⁿ nourished, ^o corroborated, & ^p encreased. For ^q the more spiritual grace spreadeth & groweth powerful in us, the more ground get we of our corrupt nature: And ^r the more conquest we make of this our inward corruption, the further proceed wee in possession of this our ^t heavenly Inheritance. Now because so long as wee live here in ^u an estate of Imperfection, (for ^v no perfection is to be had, or to be hoped for of us while we are here) we can never fully be acquainted with

DEDICATORIE.

with the *Rules and Rights* of this *Kingdome*, or the *parts and parcels* of this *Inheritance*: For so long as * we know these, as
 ° all other things, *but in part*, P we cannot
 but of *some part* of them remain *ignorant*
 still: Nor can we attain to such a *full and*
plenary assurance of our *right* to it, but that
 some *doubt & scruple* about it will be some-
 time troubling us: For since that as our o-
 ther *parts*, so ° our *faith* also is *imperfect*;
 and our *notice* of it as *weake* ordinarily, as
 our *faith* it selfe is; & that where *faith* is so
imperfect, there must needs be some *infi-*
delity more or lesse mixt with it; it can
 hardly be avoided but that some * *wave-*
ring should be: especially cōsidering that
 we have to deal with a most *wily Adver-*
sary, that is wont oft to be questioning
 of this our *right & title*, & by many subtil
quirkes, and *fallacies*, & *colourable preten-*
ces, endeavouring to shake this our *assu-*
rance: And much lesse can we attaine to
 any *full and absolute*; (while but *in part*
 as yet we are *sanctified*, & but *in hope* on-
 ly glorified;) yea or *quiet and peaceable*
possession of it, the *enemy* being & abi-
 ding

* 1 Cor. 13. 9, 11.

° 1 Cor. 8. 1, 2.

P *Maxima pars eo-
rum que scimus, est
minima eorum que
ignoramus, Aug.*

° Mat. 6. 30. & 8.
26. & 14. 31. &
16. 8. Luke 17.
3. 4.

* Mark 9. 24. *Idem
simul, qui nondum
perfecte crediderat,
& credebatur, & in-
credulus erat, Greg.
in Ezech. 15.*

* *Fides vera cum
dubietatis aura, I-
dem Mor. 1. 10. c. 8.*

° Rom. 8. 23. & 7.

° Rom. 5. 2. & 8.

° Rom. 7. 24.

* Rom. 7. 27, 28.

THE EPISTLE.

* Rom. 7. 23.
Gal. 5. 17.

7 Psalm. 24. 6. &
27. 8. & 105. 3. 4.

2 Apoc. 2. 10, 26.

2 Prov. 2. 3, 4.

Rom. 12. 2.

b 2 Pet. 3. 18.

c Apoc. 3. 2.

d Apoc. 3. 10, 11,
12. 2 Thess. 2. 15.

e Phil. 1. 9, 10, 11.

2 Pet. 3. 18.

f 2 Pet. 1. 11.

g Matth. 6. 10.

h Luk. 17. 21. *Vt in
nos veniat, Amb.
Dion. de Sacr. l. 5.
c. 4. Et in nobis ma-
neat, Tertull. ad
Marc. l. 4.*

i Matth. 25. 34. *Ne
forte veniat, & no-
bis non veniat. Mul-
tis enim non est ob-
venturum, quod est
tamen venturum,
Aug. hom. 42.*

k 1 Pet. 1. 9.

l Rom. 8. 22.

m 2 Thess. 2. 13.

n Rom. 8. 23, 24.

Phil. 3. 21.

ding yet *within our gates*, & * daily wor-
king our disturbāce: For this cause ther-
fore, and in regard hereof, is our *Seeking
of this Kingdome*, not to be practised for
a spurt, or taken up for some time, & then
to be let fall and laid downe againe, as if
no further need were of it, but 7 last it
must, and continue 2 so long as this life
lasteth. Still a *searching* we must be in-
to it, that we may b grow better acquaint-
ed with it: and still c *strengthening* our
assurance, that we may take d *fast* hold
of it: and still striving to e *grow in grace*,
that we may f *get further possession* of it:
And a *principall part* must it be of our
daily Prayer, that g *This Kingdome may
come*; that not only it may h *come into us*
to take possession of us, but that i *we may
come at length also to a full fruition* of it,
k *attaining to the end of our faith*, and
hope, and sanctification, the eternall m *sal-
vation of our soules and n bodies*. This is
the *course* that in this discourse you are
encited unto; which I doubt not but
that you have also made both an happie
entrance into, yea and good progresse in
already;

DEDICATORIE.

already; yet if any *spurre* may be found therein, that may helpe to pricke you on (or any of you, or any other that have more need than you) to a more eager^o pursuing, putting on, and pressing hard (with the Apostle) to the marke-ward, for the prize of the high calling of God in Christ Iesus; or if any *rub* may thereby be removed, that either hath beene, or hereafter may be cast into your way, either by the World, or the Prince of it, or any homebred confederate of his, whereby you might bee (as the people were by^a Amasaes corps) either stayed, or turned aside, or disheartned, or slacked in this your religious course; a plentifull recompence I shall esteeme it of my paines therein taken, and I beseech God to that purpose to give his blessing thereupon. I have unto the Sermon annexed a short Catecheticall Summe, which may helpe, though not your selves, being now past such helpes, yet your younger ones, that are not past the breast yet, (for which sort in mine owne family at first I contrived it;) in the enquiry after, and discovery of

^o *Emul. Iudeus*
Naw, Phil. 3. 13,
14.

^p John 12. 31. &
16. 11.

^q 2 Sam. 20. 12.

^s 1 Cor. 3. 1, 2.
Hebr. 5. 12, 13.



THE CHRISTIAN MANS CARE.

MATTH. 6. 33.

*Seeke first the Kingdome of God, and
his Righteousnesse: and all these things shall
be added unto you.*



IT is the wonted manner of
Physicians, * when bloud is-
sueth out immoderately one
way, to open a veine else-
where, and so * by *revulsi-*
on, as they terme it, to stay
it, by diverting the course
and current of it another way: The like course
doth our Saviour Christ take in this place. For
observing ^b the minds and hearts, the thoughts
and cares of most men, to be wholly addicted
unto, and caried after the things of this world;
he endeavoureth in this place to withdraw them
B there-

^a *Erumpens san-
guis vena scissa su-
stitur. Fernel. me-
thod. med. l. 2. c. 6.*
^{*} *Dum revulsio-
nis vi revocatur. Ibid.*

Occasion.

^b *Ves. 31, 32.*

The Christian Mans Care.

Drift.

c 2 Cor. 7. 10.

d Matth. 10. 28.
Timorē timore pel-
lit, ut clauum cla-
uo.

Summe.

Branch 1.

e Luk. 12. 29.

there-from, & so to cure them of this running disease, by diverting and turning the tide and streame of them another way. And as the Apostle would have us turne al our *worldly grieſe* into *godly grieſe*, into *sorrow for our ſins*; and our Saviour else-where, all our *worldly feare* into *godly feare*, into *d* feare of offending and displeasing God almightie; so here he willeth us to turne all our *worldly care* into *godly care*, our care for this life, and the things of this life, into care for the things of another, of a better life.

Seeke first the Kingdome of God, and his Righteousnesse.

Now because many *e* doubts and distrustfull thoughts might hereupon arise in weake or worldly mens minds, how they should be provided for, & furnished with *meat, drink, & appa-
rell*, and other necessities of this life; that they may beg or starve, if they looke not after the world: Our Saviour for the better strengthening of their faith herein. & further encouragement hereunto, assureth them that upon their due and diligent pursuite of the one, God himselfe will be mindfull of them, to supply them with the other; these things that they now thirst after, and take so much thought for, shall upon their so doing, without their further care be cast in upon them, and *f* added as an *ouerplus* or *an advantage* thereunto.

f Non ait, dabitur; sed
addabitur, ad-
dentur, et addi-

unt, ut additamentum: Metaphora ab eis qui poma, pyra, &c. emunt. Piscat. "Οτι
ἐδωκεν τὰ παρὲν ταῦτα ὡς τὸ μὲν ὅτι καὶ μελλόντων. Chrysost. in Matth. 22. Non ait,
dabitur, sed, adjicientur. Aliud est enim quod principaliter datur, aliud quod superadditur.
Greg. Moral. li. 15. c. 20.

And

The Christian Mans Care.

3

And all these things shall be added unto you.

So that the words, you see, divide themselves into two Generall Parts;

An Exhortation,

And a Motive to induce thereunto.

But for further light and helpe we may subdivide them into these foure Particulars;

1. An Act, what we must doe, Seeke :
2. The Object of this Act, what it is that we must seeke, Gods Kingdome and his righteousness :
3. The Order and Manner, how and when these things must be sought, in the First place :
4. The Benefit that thereby will accrew unto us * *And all these things shall be added unto you.*

To begin with the First, Seeke.

Spiritual things must be sought.

¶ Seeke the things that be above, saith the Apostle Paul. And, ^h To those that by continuance in well doing seeke glorie, and honour, and immortalitie, saith the same Apostle. And, ⁱ The Kingdome of Heaven is like a Merchant that seeketh pretious Pearles, saith our Sauour.

Sought thus they must be in two respects,

^k In regard of the Difficultie,

And ^l in regard of the Dignitie of them.

First in regard of the Difficultie of obtaining them : ^m because *Without seeking they will not be had.*

1. Things must be sought, that cannot easily

B 2

Branch 2.

Division.

Parts 2.

Part 1.

Part 2.

Members 4.

Member 1.

Member 2.

Member 3.

Member 4.

* Ζήτει τὰ μέλλοντα, καὶ λήψῃ καὶ τὰ παρὼντα. καὶ ζήτει τὰ ὀρατά, καὶ πάντας αὐτῶν ἐπιδίξῃ. Chrysost. in Mat. hom. 22.

Member 1.

Act.

Observat. 1.

¶ Coloss. 3. 1.

^h Rom. 2. 7.

ⁱ Matth. 13. 45.

Respects 2.

^k Ratione difficultatis.

^l Ratione dignitatis.

Respect 1.

^m Primum est querere quæ acquirere.

Reason 1.

ly

Παλαιὰ παροί-
μια, ἐπὶ χαλεπὰ
τὰ ἔργα. Plato
Cratyl. & Hippia
maj. & de repub. l.
4. Plut. de Pedag.
Difficilia quæ præ-
clava, sine studio et
ardore quodā mētis
in vita nihil quic-
quam sit egregium.
Cic. de orat. lib. 1.
• Mat. 3. 2. & 5. 3.
Iam. 2. 5. 2 Pet.
1. 11. Apoc. 1. 9.
P Matib. 13. 44.
1 Tim. 6. 6.

Reason 2.

• Περὶ τὸ χαλε-
πὸν τὸν ἀνθρώ-
που καὶ τὸν κα-
τὰ φύσιν. Aristot. Ethic.
Nicom. l. 2. c. 3.
• Nemo nascitur ar-
tifex. Nemo nasci-
tur sapiens. Sen. de
Ira, lib. 2. cap. 10.
• Ars artium re-
gimen animarum.
Gerson. de Recid.
pecc. Ars est bonum
feri. Ad hoc, sed
non cum hoc nasci-
tur. Sen. ep. 9.

Reason 3.

• Ars regnandi.

• Ars bene beneque
vivendi. Erasmus

• Ἄνθρωπος. Epist. Adrian. l. 3. Ars vite. Cic. Tuscul. l. 2. Ars vite tota agenda. Sen. ep. 94. Ars
bene vivendi. Idem ep. 90. Virtus ars est bene vivendi. Aug. de civi. l. 4. c. 21. Art of hap-
pinesse. Rowse. • Non dicit natura virtutem. Non contingit virtus animo nisi instructo &
edotto, & ad summum assidua exercitatione perducto. Sen. ep. 9. 7 Iob 11. 32. Psal. 73. 22.
Prov. 30. 2. Jer. 10. 14. • 1 Cor. 2. 14. ὁ ἄνθρωπος. • 2 Pet. 3. 13. Mat. 13. 45. Μαργαρίται
καὶ λίθοι τιμωται πτωχὸς διεύθυνται. Mat. 13. 45. Μαργαρίται.

ly be compassed; such * all things of worth
and weight are ordinarily, and such also these
are. They are compared to a *Kingdome* both
here, and oft ° elsewhere: And a *Kingdome*, we
know, is not easily conquered: a *Crowne* is not
ordinarily compassed with ease. It is not *wonne*
commonly: *without battaile*; nor *bought* but *with*
bloud. They are compared to *P treasure*, and
matter of *gaine*. And worldly *Wealth*, wee
well know, (and the heavenly much more) will
not be gotten but with labour and trauell.

2. Things must be sought that are not na-
tural, that come not by kinde. So * *Arts* and
Sciences, (because * *no man is borne an Artist*)
must by studie and industrie be attained. And
much more then this * *Art of Arts*; this * *Art*
of reigning; this * *Art of living well and happily*,
yea *of living everlastingly*, * will not without
much studie and industrie be learned: especi-
ally lighting upon such blockes, as we all are
naturally, being borne 7 *starke ideots*, and of
our selves wholly * *incapable* of ought in it.

3. Things must be sought, that are not eve-
rie where to be had: as forreine commodities
that must be farre fecht. But such is * the *Righ-*
teousnesse spoken of in this place. It is a *simple*
that every soile will not beare: a *rare drugge*.

that

The Christian Mans Care.

5

that every countrie or climate will not afford.

^b It grew once in *Paradise*. But upon the fall of our first Parents, ^c it *left this world*, and it is ^d not now to be *found* here on earth, *in the land of the living*. It must be fetched againe, as (^e they say) fire was by *Prometheus* from heaven. ^f Every good giving, and every perfect gift, saith *S. Iames*, *commeth* * *from above*.

4. Things lost must be sought ere they can be againe found. So our Saviour saith, & he came to *seeke what was lost*. And ^h the *Widow* in the Parable, *by seeking found her lost* ⁱ *testor*. Such are these, we had them once, but we have now lost them. Our first Parents were ^k *borne*, as I may so say, with this ^l *royall robe*; they were created with this ^m *imperiall Crowne*. But the *Devill* stript them of it; ⁿ he cheated and coo-fened them of this *Crowne*, as wee vse to doe *Children*, with ^o the *Apple*, or ^p what ever fruit it were, that he tendred unto *Eve*. So they lost it: and their posteritie must recover it, ere they can enjoy it; they must win this *Crowne* againe, before they may weare it.

Thus you see then that these things must be sought in regard of the hardnesse and *difficuly*, because otherwise they cannot be had.

Now they must againe be sought in regard of the *dignitie* of them. Which worth and *dignitie* of them appeareth in the next *Point*.

^o Gen. 3. 5, 6. ^p Ficum vult *Moses Bar-Ceph.* & *Theod.* in Gen. quest. 28. *Malagratatum Machmed.* in *Alcoran.* *Malum Medicum* alij, alij *Perficum*, quod *Perbe Gall.* alij *pomum Paradisi*, prout fructum quendam *Syri* indigent. Sed & *Malum* ex *Hebræo* quidam ex *Cont.* 2. 3. vide *Perer.* ad *Genes.*

^b Eccles. 7. 29.

^c --Terras *Astræa* reliquit. *Ouid. Met.* lib. 1. *Neglectæ terras fugit Astræa.* *Memor. Ofiu.* 2. 1.

--ad *superos Astræa* recessit. *Iuven. sat.* 6. *Terra cessit, in calumque migravit.* *Last. Instit.* 1. 5. c. 5.

^d Iob 28. 13, 14.

^e *Hesiod. Oper.* 1. 1.

^f *Iam.* 1. 17.

^g *avw* *Sav.* i. *neg-* *ro* *Sav.* ut *Al.* 14.

17. vel *ix* *negro.*

Mat. 21. 25. i. 2.

Deo. Druf. in *prov.*

& *quest.* 1. 2. c. 61.

Reason 4.

^h *Luk.* 19. 10.

ⁱ *Luk.* 15. 8, 9.

^j *Drachma* enim *valebat* 7. *denarios* *ut* *dimidio.* *Broer-* *wood de num.* *Ind.* *cap.* 1.

^k *πορρωγεννητος* i. *in ostro nati:* ut *Claudian.* *nup. Ho-* *nor.* & *Mar.*

^l *Gen.* 1. 26, 27.

Eccles. 7. 29.

^m *Psal.* 8. 5.

Respect. 2.

ⁿ *Perrexit pomum,* & *surripuit paradysum.* *Bernard.* *de Grad. humil.* 4.

Vses 2.

But before we passe to that, the *Vse* of this in a word.

Vse 1.

Confutation.

⁹ Credunt dormi-
entibus sibi hec cō-
fessurū Deum. Ter.
Adelph. 4. 5. Non
curāt querere, quæ
tamē desiderant in-
venire: cupiunt cō-
sequi, non & sequi.
Bern. in Cant. 2.

¹ Prov. 2. 4. Δεί-
ται μελέμνε παί-
τα τὰ ζητήματα.
Metand.

¹ Matth. 7. 7. Τὰ
ῥῆθ' ἰδοὺ δὲ ἀκού-
σαντες τὰ δ' ἀπε-
τα Ζητῶν τὰ δ'
οὐκ ἔστιν ὁ Θε-
ὸς ἡποτάμην. Se-
pboel. Plut. de for-
tun.

Vse 2.

Conviction.

¹ Matth. 7. 8. Παί-
τα τὰ ζητήματα ἄ-
λογον ἐκφύει
δὲ τ' ἀμελέμνε.
Idem. Nil tam dif-
ficile, quin queren-
do investigari pos-
set. Ter. Heaut. 4. 2

¹ Illud desperandum est, posse nobis casu bonum tantum contingere. Sen. ep. 50. * Nemo in
sapientiam incidit. Nulli sapere casu obtigit. Sen. epist. 76. Et cui credere contigit? Bern.
de Confid. lib. 3.

And the *First use* hereof may be for *Confu-
tation*, to controll the vaine conceits of those
that thinke that these things wil come without
seeking; ⁹ that hope to have them though they
never once looke after them, or the meanes
whereby they may be attained; that make ac-
count that heaven and happinesse will drop in-
to their mouths, if they doe but gape when
they lye a dying, and say, *Lord have mercy up-
on me*, or, *Lord helpe me to Heaven*. It were to
little purpose for our Saviour to incite us here
to *seeke* thus after them, if without such seeking
they might bee had. No, ¹ *If thou seeke for it*,
saith Salomon, *as for silver, and search for it, as for
treasure, &c.* And God, saith our Saviour, will
have us ¹ *aske* that we may *have*, and *seeke* that
we may *finde*, and *knocke* that it may be *opened*
unto us. And as he addeth there, that ¹ *Hee
that seeketh findeth*: so ¹ certaine it is, that *he
that seeketh not*, is *never* like to *finde* ought.

Another *Vse* hereof may be for *Conviction*,
to convince many ¹ not to have what they
professe and pretend to have. For how many
pretend title to, and claime interest in this
Kingdome, that neuer tooke paines or labour
about the compassing of it? How many pro-
fesse themselves to be possessed of the *Righte-*

ousnesse

ousnesse here spoken of, that never travelled or laboured in the searching out of it, or in the seeking after it?

He would be deemed a most vaine man, that would boast and beare men in hand that ^a he had beene at the *East Indies*, conquered a great part of the Country, and brought away much treasure and rich commodities from thence, who yet had never crossed the seas, or set foot once on ship-bord, or come neere the sea side. And no lesse vaine are they, that would have men beleeeve them, that they haue made conquest of the Spirituall *Canaan*, and possessed themselves of much of the *wealth* and treasure of it; when as they never yet stirred once out of the mysticall *Egypt*, never so much as enquired the way to it, much lesse ever travelled toward it. He would be deemed most ridiculous, that would professe ^b to have rare skill in the *Mathematickes*, or some other abstruse Science, when he had never spent day or howre in the studie thereof. And no lesse ridiculous are they that will seeme to have gotten much skill in this spirituall ^c *King-craft*, (if I may so terme it) and yet never beate their heads, or busied their braines about it; never studied ^d the *Gospel of this Kingdome*, the onely Booke out of which it may be learned. Yea in this regard is this *Spirituall Treasure* rather like learning than

^a Quomodo Caius Caesar Gallus Graecisque aliquot una condemnatis, Galligraciam se subegisse gloriabatur, cum pedem Italia non extulisset. Et Oceanum ipsum devicisse, cum legionibus signo dato imperasset, ut conchas per otium in litore legissent. Sueton. Caio. cap. 29. & 46. Et Domitianus qui factum a Germania triumphum egit, emptis per commercia, quorum habitus & crimes in capiteorum speciem formarentur. Tacit. Agric. Ac si quis de certaminibus gloriaretur, qui nec oleum quidem quo ungi solebant athleta, oculis unquam usupasset, ut Theocrit. idyl. 4.

^b Ac si eruditum se quis iactaret, & un-

de ^c *Arte regnandi*, sua imperandi, ut Liv. hist. 22. vel *Arte Imperatoria*, ut Cic. de Orat. l. 1. Χαλπεῖν οὐ τὸ εἰδέναι ἀλλὰ λέγειν, καὶ οὐδὲν πολλὸν χαλπεύειν εἶναι τὸ εἰδέναι ἀλλὰ λέγειν. Grog. Naz. Apolog. ^d *Evangelium Regni*. Math. 4. 13. & 24. 14.

wealth;

c Pecunia veniet
ultrò, honor affere-
tur, gratia ac dig-
nitas fortasse inge-
rentur: virtus in te
non incidet, ne levi
quidem opera, aut
parvo labore cogno-
scitur. Sen. ep. 76.

* Philosophia non
est res beneficiaria:
non obvenit. Sen.
epist. 90.

† Lament. 3. 25.

‡ Si tam bonus que-
renti, quid inveni-
enti? (Quomodo
idem in Cant. Si tã
bonus sequentibus,
quid consequenti-
bus?) Sed in hoc
mirum est, quod ne-
mo te querere va-
let nisi qui prius in-
venit. Vis queri
ut inveniaris: vis
inveniri ut amplius
queraris. Bern. de
dilig. Deo, cap. 3.
§ Psal. 105. 4.
h Luke 11. 10. &
13. 24.

i Esai. 65. 1.

k Potes queri &
inveniri: preveni-
ri non potes. Bern.
de dilig. Deo, c. 3.
Ad bonum affurge-
re perfecti non pos-
sumus, nisi nos spiri-
tus & preveniendo
excitet, & subse-
quendo confortet.
Greg. in Ezech. 10.
Nolentem prevenire ut velit: volentem subsequatur, ne frustra velit. Aug. Enchir. cap. 32.

wealth; in that * worldly wealth and Honours
may be had without labour or study by the do-
nation of others, or by succession and descent;
this, * not so; each one must seeke it for him-
selfe, and must seeke and labour in it himselfe,
or else the seeking of others, and their ende-
vour for him, will stand him in little stead.

It is a pithie speech, indeed, that Bernard
hath, and in his sense not unsound. Speaking
of those words of the Prophet, † The Lord is
good to him that trusteth on him, and to the soule
that seeketh him; ‡ If God be so good, saith he, to
him that seeketh him, what will he be to him when
he findeth him? But a strange matter it is; That no
man can seeke God before he have found him; nor
can a man sinne seeking of him, when he hath once
found him. God will be sought, that he may be found
of us; and he will be found, that he may further be
sought of us. Men cannot seeke him, saith hee,
untill they have found him: and certaine it is
that they have not yet found him, that never
sought him, or that doe not still constantly and
§ continually seeke him.

Yet for the better explaining of Bernards
meaning in the words before recited, & the af-
foiling of some scruple that thẽce might arise,
as also for the reconciling of some ¶ speeches
of our Saviour, that may seem the one to crosse
the other: we must understand, that † there
is never any seeking on our part, before some
proffer on Gods part: for k man can by no means

prevent

The Christian Mans Care.

9

prevent Gods worke. Now to passe by those
common lights and helpes of nature by God
generally afforded unto all, of which the Apo-
stle Paul to ^m the Athenians, and ⁿ the Lya-
onians in the Acts; because ^o they never prove
effectuall in this kinde to any purpose ordina-
rily in any: and to confine our selves to those
aides that hee offereth and affordeth usuall
in his Church; which alone in ordinary course
are effectuall to this end: There is as a twofold
vocation; so a twofold diquisition: As ^p a twofold
vocation on Gods part; an *externall vocation*, in
the offer of the meanes, which doth not al-
waies take effect; of which our Saviour, ^q Ma-
ny are called, but few chosen: and ^r an *internall*
vocation, in the blessing accompanying those
meanes, which cannot bee without effect; of
which the Apostle, ^s Those that hee calleth, he
justifieth; and those that hee justifieth, he glorifi-
eth. So there is ^t a twofold diquisition or see-
king on our part; an *outward seeking* (if I may
so tearme it) in the use of the meanes, the stu-
die of them, and paines taking about them,
which yet is not alwaies effectuall: For, ^u They
shall goe to seeke the Lord with their sacrifices; but
they shall not finde him, saith the Prophet: And
^v Many shall seeke to enter, but shall not bee able,
saith our Saviour. The other *inward*, ^w when
those meanes by the gracious assistance of
Gods Spirit, have wrought thoroughly up-
on the heart: of which the Psalmist, ^x Bless-
sed are they, that seeke him with their whole heart:

¹ Rom. 1. 20. & 2.
15.

^m Act. 17. 27. &
ⁿ Act. 14. 17.
^o 1 Cor. 1. 21. &
2. 7, 8, 9.

^p Vocatio duplex;
externa, interna: si-
ve generalis & spe-
cialis: vel commu-
nis & peculiaris:
Vide Aug. de Cor-
rept. & Grat. c. 7.
Drus. Miscell. lib. 2.
cap. 2. & Calv. In-
stit. 1. 3. c. 24. §. 7.
^q Matth. 20. 16. &
22. 14.

^r Quæ & vocatio
secundum propositum:
Rom. 8. 28. & Tim.
1. 9.

^s Rom. 8. 30.
^t Disquisitio du-
plex.
^u Hosb. 5. 6.

^v Luk. 13. 24.
^w 1 Cor. 14. 7. & 30.
21. & 31. 18,
19. 1 Joh. 5. 20.

^x Psalm. 119. 2.

C

and

The Christian Mans Care.

² Ier. 29. 13, 14.^a Matth. 7. 7, 8.

Luk. 11. 9, 10.

^b Ierem. 24. 7. &

31. 18.

^c Prov. 2. 3, 4, 5.

& 4. 19. 10, 20.

& 8. 33, 34.

Ioh. 5. 39. Luk.

10. 39, 42. Alit.

8. 27, 28. & 16.

13, 14. & 17.

11, 12.

^d Ioh. 7. 34.

Rom. 9. 31, 32.

^e Psal. 139. 155.^f Sirac. 24. 23, 24.

Propter saporis dul-

cedinem, qui gusta-

tus magis excitat

appetitum, Bern. de

Temp. Sic ergo

querimus tanquam

inventuri, & sic

invenimus tanquam

que sicuti: quia Si-

rac. 18. 6. ibid. 1. 9.

r. 1. Videntur &

Ambros. epist. 11.

Gregor. in Evang.

hom. 36. Bern. de

Dilig. Deo, c. 1. &

epist. 2. & 341. &

de Divers. 38. Ma-

ducant & bibunt,

quia inveniunt; &

quia esuriunt & si-

tiunt, adhuc que-

rant. Nam & in-

venientes queri-

tur, & querendus invenitur qui & queritur ut inveniat

dulcius, & invenitur, ut quera-

tur avidius, Aug. de Trinit. 1. 15. c. 2. 13

Isai. 26. 9. Psal. 119. 10, 45.

Magna difficiles.

Turpe est difficiles habere magis: Et solum labor est ineptiarum, Martialis. 1. epist. 86. tristes

ineptia, Caelius. imo ridicula, Sen. epist. 113. Sopsismata, que nec ignorantis nocent, nec

scientem juvant, Idem epist. 45.

and God by the Prophet, ² They shall seeke me, and finde me; because they shall seeke me with all their heart. And this is that seeking that Bernard speaketh of, which is ever effectually; and

of which our Saviour therefore, ² Whosoever seeketh findeth. For none so seeke but such as by effectually vocation are found of God before: none so seeke, but such as by effectually conversion (the inseparable effect and fruit of such vocation) have ^b returned unto God, and so found him in part already. But as none are called ordinarily in the latter sort, but those that are called first in the former: so none seeke ordinarily in this latter sort, but those that have diligently ^c sought first in the former: which seeking our Saviour therefore inciteth hereunto, and by which we may hope to attain to the latter, if we continue constant therein, through Gods blessing thereupon. But without it there is no hope ever to attaine to it, or to finde that, that in some sort may bee ^d sought and not found, but ^e cannot bee found unless it bee sought; and when it is once found, is so farre from causing men to give over their seeking, that it maketh them, ^f incited by that sweetness that they finde in it in part found, & seeke more diligently now than ever before.

Without ^h seeking then, these things are

not, & querendus invenitur qui & queritur ut inveniat dulcius, & invenitur, ut quera-
tur avidius, Aug. de Trinit. 1. 15. c. 2. 13 Isai. 26. 9. Psal. 119. 10, 45. Magna difficiles.
Turpe est difficiles habere magis: Et solum labor est ineptiarum, Martialis. 1. epist. 86. tristes
ineptia, Caelius. imo ridicula, Sen. epist. 113. Sopsismata, que nec ignorantis nocent, nec
scientem juvant, Idem epist. 45.

not to bee expected. But are they worth the seeking? may some man say. There are indeed some ^l *toylsome toyes*, hard to come by, but of no use or worth when a man hath them: like an *Olive*, or a *Date stone*, hard to cracke the one, and to cleave the other, but nothing or nothing worth ought, when it is crackt or clouen, within either: And the very *wealth*, yea and the ^k *learning* too of many consisteth much in such.

But these are not so: The things here propounded as they are ^l *hard & difficult*, so they are singularly ^m *excellent*. And therefore as they must bee sought ere they can bee had in regard of their *difficultie*; so they may bee sought that they may be had, in regard of the *dignitie*, the worth, the excellencie of them; yea in regard of the *use* to, and the *necessitie* of them.

For first, here is a *Crowne*, a *Kingdome*, the highest pitch of ambitious mens aymes. ⁿ *If for any thing a man should breake his faith, it should be for a Crowne, for a Kingdome*; saith one. And the Devill hoped, if by any meanes, by the proffer of ^o *a Kingdome*, to draw our Saviour to his impious and devillish desires. If such reckoning then be made of ^p *a corruptible Crowne*, of ^q *an earthly Kingdome*, the *Kingdome of men*; that which when it hath beene long a getting, may be lost and gone a-

alijs rebus pietatem colat; Cic. Offic. lib. 3. o. Matth. 4. 8. p. 1 Cor. 9. 25. q. Phil. 68. 33. r. Dan. 5. 28.

Question.

ⁱ *Ἀλλὰ μὴν τοῦ τοῦ ἐσθλῶς ἀποδοῦναι καὶ μακάριον τοῦ ἐσθλῶς, ὅτι ἐν ἐσθλῶς τοῦ ἐσθλῶς.*
Scopas Thessal. Plu. de Avarit.

^k *Latrunculus ludimus. In supervacuis subtilitas teritur; Sen. epist. 106.*

Answer.

^l *Χαλεπὴ.*

^m *Καλὰ.*

Respect. 2.

Member 2.

Object.

Branch 1.

ⁿ *Ἐάν τις ἀποδοῦναι ἡγοῖται, καὶ μακάριον τοῦ ἐσθλῶς, ὅτι ἐν ἐσθλῶς τοῦ ἐσθλῶς.*
Scopas Thessal. Plu. de Avarit. P. 106. q. 25. r. Dan. 5. 28.

* ὁ δ' ὀλεος ἰ-
βεται, δι' ἐπι-
μερ. Μικρότα-
τα τὰ τελευτά, α,
χ' αὐτ' (μ') ἡνείκα
τὰ μὲν καθεύδεν
ὕψος, τὰ δ' ἥρ-
ων, Eurip. Τὸν
πᾶσα δ' ὀλεως ἡ-
μας ἐν μ' ἀρεί-
ας. Idem He-
cub.

Branch 2.

Quicquid longa se-
ries, multis labori-
bus, multa nummis
indulgentia struxit,
id unus dies spargit
& dissipat, Senec.
epist. 91.

Ἐξελίον αὖ ἐχεν
ὄν, εἰ μὴ μίαν ἡ-
μέραν, ἀμὰ στυ-
μίην ἐπὶ χεῖρας,
Demetrius Phalar.
apud Plut. ad A-
pollon. Longam mo-
rā dedit malis pro-
perantibus, qui diē
dixit, hora momen-
tumq; temporis e-
uentus imperijs

sufficere, Sen. epist. 91. Simul paria ac sperata decora unius hora fortuna convertere potest,
Liv. hist. l. 30. Vincendo didici in igna momento obrui, Sen. Troad. 2. l. 1. Ἐπὶ ὧν ὁ ἀνδρῶν
70, 1 Cor. 9. 25. ἀμὰ ὅγν' ὅ, Jam. 1. 12. ὁ Βασιλεὺς ἀπαλὸς τῷ, Heb. 12. 18. Ἐξελίον
45. 6. ὁ Ephes. 4. 24. ὁ Gen. 1. 27. μίσητον ἐν αὐτοῖς τὸ κατ' εἶδος, Greg. Naz.
in Matth. 19. Hec antecedit animalia; Deos sequitur, Senec. epist. 76. ὁ 1 Ioh. 3. 7.
1 Pet. 3. 15, 16. ὁ Ipsis bestiis bestialiter est boni rationis ingenium, ὁ ratione non vivens,
Bernard. in Cantic. 35. ὁ Ratione homines jumentis, religione homines hominibus an-
tistant. Ultra homines provelis proditus sola, infra hominem uelut adit improbitas, Boet.
Consol. lib. 4. Prof. 2. ὁ Nihil est virtute formosius, nihil pulchrius, nihil amabilius,
Cicer. de Nat. Deor. lib. 1. & 2. & de Amic. Quae si oculis cerneretur, mirabiles sui amo-
res excipere. Idem Offic. lib. 1. Omnes mortales in admirationem sui rapere. Senec.
epist. 89. Nemo non amore ejus arderet, si videre illam contingeret, Plut. 274.

gaine the very next * day, yea may bee over-
turned in an ^c boure: what account should be
made of an ^c incorruptible Crowne, of a Crowne
that cannot bee lost, of an heavenly Kingdome,
the Kingdome of God; of ^a a Kingdome, saith
the Apostle, that cannot be shaken, of ^a a Throne
that standeth firme and immoveable forever?

Secondly, here is *Righteousnesse*, ^a a princi-
pall part of Gods Image, ^b wherein Man at first
was made: that whereby man excelleth the
beasts; and that maketh him ^c like Gods, yea
without which man is not only no better, but
farre worse than a beast; and whereby men doe
as farre excell men, as men themselves doe
beasts. For ^a a man endued with reason, with-
out this righteousnesse, that is, without religion, is
(not only as bad as, but) far worse than a beast.
And ^c Religion maketh some men excell other
some that want it, as much as reason maketh
them excell brute beasts.

It was the saying of an Heathen Man, that
^c Morall vertue was so beautifull, that if it could
be seene with bodily eyes, it would make men to be

wondrously.

P Psal. 84. 4. 13.

Q Luke 12. 32.

R Apoc. 1. 6. &
20. 6.

S Apoc. 22. 5.

T Apoc. 3. 21.

U Regnum gratie.

V Rom. 5. 21.

W Humilis res est

fultitia, abjecta,

sordida, servilis,

multis affectibus et

servissimis subiecta.

Hos ita graves Do-

minos, interdum al-

Point 2.

Degrees 2.

Degree 1

Branch 1.

ternis imperantes,

interdum pariter,

dimittit à te sapi-

tia, quæ sola liber-

tas est, Sen. ep. 37.

Quæ vicem qua-

rit? non Persas, non

extrema Medorum,

Sed avaritiam,

Sed ambitionem, sed

metum mortis, qui

victores gentium vi-

cit, Idem epist. 72.

Nulla major est victoria, quam vicia domuisse. Innumerabiles sunt qui urbes, qui populos ha-

buere in potestate; paucissimi, qui se. Quæst. Nat. 13. U 2. Pet. 2. 12. Luc. 18. Non erunt, sed

feruntur, Sen. ep. 23. Turpe est autem non ire, sed ferri, Idem ep. 37. X Rom. 6. 17. 1 Cor. 12. 2.

Tit. 3. 3. Y Sibi imperare maximum est imperium, Sen. ep. 113. Stultis sibi omnia subicere,

te subice rationi. Minus tibi, si forte, se videri, Idem ep. 37. Z Regem non facit opes,

Non vestis Tyria, tibi, Non stola, Non regie, Non aurea, tibi, drabes, Rex est, qui se habet me-

tus, Et diri mala pectus. Quis ita potius loco, infra se videt omnia. Rex est, qui metuit; rex

est, qui cupit nihil. Sen. Phœd. 2. 2. Latius reges videtur domando spiritum, quam si Lybiam

remotis Gadibus jungas, & iterq; Patris serviat uni, Horat. Carm. 2. 2. Restius enim is ap-

pellabitur Rex quam Tarquinius, quia se nec suos regere potuit. Cic. de Finib. 1. 3. -- tunc om-

nia jura tenebis, Cum poteris Rex esse tui, Claud. de 4. Coss. Hon.

service, then are they much more ^P blessed that dwell in Gods house and court, that have dependence upon him :) but the Kingdome whereby he reigneth in us, and wherein we reigne with him: ^Q It is your Fathers will, saith our Saviour, to give you a Kingdome. And, ^R Hee hath made us Kings and Priests, and we shall reigne with him ^S for ever. And, ^T To him that overcometh I will give to sit on my Throne, as I overcame, and sit on my Fathers Throne.

Now of this Kingdome there are two degrees.

There is first ^U a Kingdome of Grace; wherein ^V we reigne here in grace by Christ, whereby wee haue power here;

1. To quell, conquer, and over-come ^W our naturall corruptions, our lusts and concupiscences within us, our outrageous passions, our untruly and inordinate affections, ^X wherewith worldly men are led captive, enslaved and enthralled, and which ^Y before our conversion bare sway, and ruled in and over us also. ^Z It is a point of the highest command, saith the Hea-then man, for a man to have command of himselfe. ¹ He is a King that dreads nought; hee is a

King

The Christian Mans Care.

15

King that covets and desires nothing. And, ^a it is a wondrous great Kingdome for a man to be able to command a Crowne, to set light by a Kingdome, as ^b Moses did, that preferred afflictions with Gods people before it; to tread, not the Earth only, but the very ^c Moone too, and all sublunarie things, as ^d drosse and Trasse under his feet.

2. To prevaile against, and triumph over all the enemies and adversaries of our salvation without us, and all such outward evils as they are able to raise up against us. To which purpose it is that the Apostle having spoken before of persecutions, the sword, famine, and nakednesse; ^e In all these things, saith he, we are more than Conquerors, (What is that? even Triumphers.) through him that hath loved us. For, ^f God maketh us alwaies to ^h triumph through Christ. ⁱ The very Crosse of Christ, saith one, was Christs Chaire of Triumph. And the verie same is the Crosse even to this day to all Christians; it is their Chaire, their Chaire of estate. ^k He is a valiant Champion indeed, saith Ignatius, who though he be beaten, and receive many blowes, yet will not give over till he have vanquishd his adversarie. ^l They overcame him, saith the Holy Ghost, ^m that warred upon them, and overcome them, by the blood of the Lamb, and by the word of the Testimonie, and by not thinking much to lay

^a Inimane regnum est posse sine regno pati. Senec. Thyest.

3.1.

^b Hebr. 11. 24, 25, 26.

^c Apoc. 12. 1.

^d Philip. 3. 8.

Branch 2.

^e Rom. 8. 35, 36,

37.

^f Insuper etiam Sa- culi Septimi. Euseb.

1209. 1210.

^g 2 Cor. 12. 14.

^h 2 Tim. 2. 12.

ⁱ 1 Cor. 15. 57.

^j Theophyl.

triumphat. i. tri- m- phare facit Primas.

^k Crux Christi car- nis fuit triumphalis.

Thom. Carni.

Harmon. Buan. in

Luc. 13. 32. et Luc.

12. 32. Sic et Col. 2.

15. 1209. 1210.

^l 1209. 1210.

^m 1209. 1210.

ad Col. 1. 12. 13.

Cum ultima hosti-

morte probatur per-

trionphat. Crux tri-

umphat. Tertull.

ad. Marc. 1. 4. ⁿ Mejerus ad. 12. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Apoc. 12. 11.

Apoc. 13. 7.

downe

P Psal. 84. 4, 13.

Q Luke 12. 32.

R Apoc. 1. 6. &
20. 6.

S Apoc. 22. 5.

T Apoc. 3. 21.

U Regnum gratie.

V Rom. 5. 21.

W Humilis res est
stultitia, abjecta,
sordida, servilis,
multis affectibus et
servissimis subiecta.
Hos tā graves Do-
minos, interdum al-

Point 2.

Degrees 2.

Degree 1

Branch 1.

ternis imperantes,
interdum pariter,
dimittit à te sapiē-
tia, quæ sola liber-
tas est, Sen. ep. 37.
Quæ vicerim qua-
rus? non Persas, non
extrema Medorum,
Sed avaritiam,
sed ambitionem, sed
metum mortis, qui
victores gentis vi-
cit, Idem epist. 72.Nulla major est victoria, quam vicia dimicisse. Innumerabiles sunt qui urbes, qui populos ha-
buere in potestate; paucissimi, qui se. Quæst. Nat. 13. u. 2. Pet. 2. 12. Iude 16. Non eunt, sed
feruntur, Sen. ep. 23. Turpe est autem non ire, sed ferri, Idem ep. 37. x. Rom. 6. 17. 1 Cor. 12. 2.
Tit. 3. 3. y Sibi imperare maximum est imperium, Sen. ep. 113. Stolis tibi omnia subicere,
te subicere rationi. Minus augeas, frangas, vexes, Idem ep. 37. u. Regem indignum aper-
tus. Non vestis Tyria color, Non frons, Non regie, Non aure mitis, Vides Rex est, qui se suum me-
tus. Et duri mala pectoris. Quis tanto positus loco, Infra se videt omnia. Rex est qui metuit; rex
est qui cupit nihil. Sen. Epist. 2. 2. Latius regnes avulsum domando spiritum, quam si Lydium
remotis Gadibus jungas, & iterum; Patris serviat uni, Horat. Carm. 2. 2. Restius enim is ap-
pellabitur Rex quam Tarquinius, quia se nec suos regere potuit. Cic. de Finib. 1. 3. — tam om-
nia jura tenebis, Cum poteris Rex esse tui, Claud. de 4. Coss. Hon.service, then are they much more P blessed that dwell in Gods house and court, that have depen-
dence upon him :) but the Kingdome whereby he reigneth in us, and wherein we reigne with him: Q It is your Fathers will, saith our Savi-
our, to give you a Kingdome. And, R Hee hath made us Kings and Priests, and we shall reigne with him S for ever. And, T To him that overcom-
meth I will give to sit on my Throne, as I over-
came, and sit on my Fathers Throne.

Now of this Kingdome there are two degrees.

There is first * a Kingdome of Grace; wherein
† we reigne here in grace by Christ, whereby wee
haue power here; ,1. To quell, conquer, and over-come † our
naturall corruptions, our lusts and concupif-
cences within us, our outrageous passions, our
unruly and inordinate affections, * wherewith
worldly men are led captive, enslaved and en-
thralled, and which † before our conversion
bare sway, and ruled in and over us also. y It
is a point of the highest command, saith the Hea-
then man, for a man to have command of him-
selfe. z He is a King that dreads nought; hee is a

King

¹¹ Act. 10. 24.

¹² Apoc. 13. 7.

¹³ Apoc. 12. 11.

¹⁴ Δοξαζήσεται.

¹⁵ Καὶ τὸ αὐτοῦ.

¹⁶ Δόξ.

¹⁷ Tunc enim non ex malo uno, sed ex omnibus simul & simul liberantur; Aug. in Psalm. 34. 17. 19. Ita liberantur, ut liberari amplius uis non habeant, Bern. in Psalm. 91. 15. 16.

¹⁸ Ὅσῳ ὅς παρὰ τὸ πᾶν σὺν, πλεονεξῶν, Οὐκ ἐστὶν. in 2 Cor. 2. Μαστιγώμενοι ὅς τῇ μαστιγῶν σφίγγονται, καὶ ἐλευσόμενοι τῇ σωτηρίῳ καρδίᾳ, καὶ ἐπὶ τὴν σκηνὴν τῆς ζωῆς στέπονται. Καὶ οὗτος ὁ νόμος τῇ νίκῃ, τὸ δὲ τῇ ἐναντίῳ κρατεῖν, καὶ ἀπὸ κατ' αὐτῶν ἐμνηστεύειν. πάντα ὡς ἐπ' αὐτῶν ἐξ ἁγίου γινόμενα, Christ. in Rom. hom. 15.

¹⁹ Ps. 45. 13.

²⁰ 1 John 3. 2.

²¹ Degree 2.

²² Regnum gloria.

²³ Rom. 5. 21.

²⁴ Rom. 5. 17.

²⁵ Coloss. 3. 3, 4.

²⁶ 1 Iohn 3. 2.

²⁷ Ephes. 2. 6.

²⁸ 2 Thess. 1. 10.

²⁹ Matth. 25. 34.

done their lives unto death; by setting light (as ^a the Apostle of himselfe) by their lives. The Spirit of God may seeme to contradict himselfe when he saith in the one place, ^a He made warre upon the Saints and overcame them; and in the other againe, ^p They conquered and overcame him. But the one is spoken ^q according to humane conceits, the other ^r according to the truth of the thing. And certaine it is, that as Gods ^s Children are never better delivered out of their troubles, than when they seeme not to be delivered at all, when they are delivered out of them by death. So ^{*} they never more prevaile against, and triumph over their adversaries, than when those their adversaries outwardly seeme most to prevaile against, and to triumph over them.

But because this their ^t Majestie is most inward, and ^a the world cannot so well see it: there is secondly therefore ^x a Kingdome of Glorie, whereby those that ^y reigne now in Grace by Christ, shall one day ^{*} reigne in Glory with Christ. For, ^{*} our life is now hiddden with Christ in God; saith the Apostle: But when Christ, who is our Life, shall appeare, then shall we also appeare in glory with him. And, ^{*} We shall at his appearing become like unto him, because we shall see him as he is. As ^{*} We are now glorified in him, so ^{*} hee shall then be glorified in us; what time we shall heare from him that blessed and joyfull sound, ^a Come and receive the Kingdome prepared for you from the beginning of the world.

Now

The Christian Man's Care.

17

Now further this *Kingdome* is called the *Kingdome of God*;

1. Because ^e he hath prepared it;
2. Because ^f he conferreth and bestoweth it;
3. Because ^g of and under him we hold it;
4. Because ^h with him wee reigne in it; for
from him we receive it, and together with him
we reigne in it.

Is it a Crowne and a Kingdome then, and such a Crowne and a Kingdome, that our Saviour here maketh offer of?

This serveth first, as to discover, so to check
and control the base-mindednesse of most men
in the World : Who, as ⁱ the *Israelites* prefer-
red the ^k *Leekes* and *Onions* of *Egypt*, before
^l *the bread of Angels*, ^m the food that came
downe from heaven ; so preferre paltry *Peables*
before these pretious ⁿ *Perles* ; ^{*} *thick-clay*, as
the Prophet speaketh, before this ^o *pure Gold* ;
the worlds *counterfeit coine*, before this ^p *true*
treasure ; the base and slavish service of sinne and
Satan, before the *Crowne* and the *Kingdome* that
our Saviour here maketh offer of : that choose
rather, with ^q *Issakar*, (dull asses indeed) to
couch themselves quietly betweene two packes, and
bowe their shoulders downe to beare any such (e-
ven unsufferable and unsupportable) burdens
as ^r the *World* is wont to impose on those that
are *slaves and drudges* to it ; than to rouse up

Point 3.

Reasons 4.

Reason 1.

Reason 2.

Reason 3.

Reason 4:

• *Matth. 10. 23.*

^f Luke 12. 32.

3 Apr. 4.10.

APR 20 1966

Vses 4.

Vf. I.

Reprehension.

i Num. 11.5, 6.

k Incepe & alliū
impensa 1600. ta-
lenta in pyramidi
una extruenda, re-
fert Herodot. l. 2.

¹ Psa. 78. 25.

m. Iohn 6.31.

n Marib. 7. 6. &

13.45.
* עבטריט Ha-
bac.2.6.

• Апок. 3.18.

P. Luke 16.11,

9 Gen. 49.14, 15.

ἰ Τί γὰρ φρονήσας
 τὸν ἑαυτοῦ
 φρονησάμενος, πύ-
 σκε λύπη, πόσις
 φρονήσας; πύσις
 φρονησάμενος;
 πύσις φρονησάμενος;
 πύσις φρονησάμενος;

ἡμέρας κίλθροι, καὶ ὅτι καταλείπονται δούλους καὶ παρακαλῇ; Chrysost. in Matth. 23. 1. Legatur Perf. Sat. 5. & ad eundem Epiphletum ex Arrian. dissert. L3. c. 26. apud Casaub. qui eos multafacere contendunt qui cupiditatibus suis serviunt, quæ si servus domini jussu faceret, de diva serviente sua multum quiritaret.

D

their

their spirits, that lye groveling on the ground, seeke to shake off the yoke, and free themselves from this thraldome, and strive to get command of him, that now keepeth them as captives: that ^s are content to serve the Divell rather, and their, nay his, brutish lusts, (* the baddest and basest service that can be,) than to reigne with Christ, or to serve him in a free and honourable service, whose ^s service is true freedom, and ^v to serve him is to reigne with him, who maketh all his servants Captaines, Commanders and ^s Kings.

Again, it serveth to discover and convince many, not to be that indeed, which they professe themselves to be, not to be Christians indeed and truth, though they beare the name and title of such. For *Christianitie is a Kingdom*. It not freeth men only from the thraldome of Sinne and Satan; (* they are free indeed that Christ maketh free;) but it maketh them Kings also to rule and sway over such as ^b before they were enthralled and enslaved unto. Whereas many millions of those that professe themselves to be Christians, remaine still Satans

^s Malum servire Diabolo, quam regnare cum Christo; Cui servire regnare est, Bern. de Temp. 110. & de bon. deserv.

^v Τὸ δουλεύειν καὶ ὀφθαλμοῦν τοῖς πάσιν, ἐν τῇ δουλείᾳ. ὡς πρὸς αὐτοὺς καὶ τῶν, ἐλδοθεῖα μόν, Clem. Strom. l. 2. Nulka voluntaria unpior est servitium, Sen. epist. 47.

Use 2.

Conviction.

^s Rom. 6. 21. Fallitur egregio quisquis sub principe credit Servitium; nusquam lib. vias gratior extat, Claudian. de Stilic. Philosophie servias oportet, ut tibi contingat vera libertas. Qui se illi subiecit & tradidit, statim circumagitur. Hoc enim ipsum Philosophie servire, libertas est; Senec. epist. 8. ^v τὸ δ' αὐτὸ καὶ ἐλδοθεῖα καὶ βασιλεία τὸ εὖ δουλεύειν, Gregor. Nazianzen. de Pace 2.

^s Verus quam assyr, Esai. 10. 8. ^v Ioh. 8. 31, 32, 36. Arbitrium voluntatis tunc est vera libertas, cum vitis peccatisque non servit, Augustin. de Civitat. lib. 14. cap. 11. Sapientia sola libertas est, Senec. epist. 37. ^v ὁ σοφὸς μὲν ἐλδοθεῖ καὶ ἀπὸ πάντων παύλας τὴ δουλείᾳ. Nisi sapiens nemo liber, Zeno apud Laert. Cic. Parad. 5. Non natura servum facit, sed insipientia: nec manumissio liberum, sed disciplina, Ambros. epist. 7. Solus sapiens liber est, Ibidem. ^b Ephesians 2. 2, 3.

vassals,

vassals, ^c slaves some to their filthy lusts, some to their mucke and their money, some to their pride and ambition, some to their furious affection, some to one corruption, and some to another. Yea as one faith of *Rome* when she was in her Pride, that ^d *shee conquered other Countries* abroad, but was *vanquished with her owne Vices* at home: and another of the *Persian Kings*, that ^e they commanded the whole *World*, but their *Wives* or *Concubines* commanded them. And *Cato* of the *Romans*; ^f *All men*, saith he, but we, *rule their wives*; *We rule all mē*; *& our wives rule us*. And the *Orator* of *Verves*, that *the governed the Province*, & a base strumpet him. And *The- mistocles* of himselfe, & the *Athenians*, That *the Athenians ruled all Greece*, *hee the Athenians*, his *Mother him*, and his *Sonne his mother*: So many in this kinde; they are ^g *Masters of others*, and yet *servants themselves*; *command some*, but are againe *commanded by others*; ^h *have as many*

^c Alius libidini servit, alius avaritie, alius ambitioni; omnes timori. Dabo cōsulatū & anicula servi-entē: dabo ancillula dūvū, Sen. ep. 47. Si metus, si parva cupi, si duceris ira, Servitū patiēre jugum; tolerabis iniquas, Interius leges - Claud. 4. Coss. Hō. Liber est qui servituti effugit sui: hac est assidua servitus, & ineluctabilis, & per diē ac noctē aqualiter premens, sine intervallo, sine cōmēatu. Sibi servire gravissima servitus est, Sen. Nat. q. l. 3. Extrema est servitū, cū anime vitijs dedita, rationis proprię possessione ceciderint, Boet. Cōs.

^d Victrix gentiū, capiva vitiōrū. Aug. de Civ. l. 15 c. 4. ^e Ο μέγας βασιλεὺς πάντας ἡγε-το δούλος πλὴν τῆς αὐτοῦ γυναῖκος, ἥς μάλιστα δυνάμεις ἀπειλὴν εἶναι. Plut. ad præf. indol. 1. Esd. 4. 26, 29, 30, 31. En. ū sibi dominas, Ambr. ep. 7. captivum suū captivū. Ibid. ^f Πλά-τες ἀνδρόποι & γυναῖκων ἀρχούον· ἡμεῖς δὲ πάντων ἀνδράπων· ἡμεῖς δὲ αἱ γυναῖκες, Cato Censor. Plut. Apophth. ^g Eura omnia Populi Romani nutu atq; arbitrio Obsequius mari- tricola gubernari, Cic. Verrin. 5. ^h Τῶν Ἑλλήνων ἀρχόν Αἰνυάδης Αἰνυάδων δὲ βασιλεὺς ἐστὶν ὁ δὲ ἐκείνῳ μισθία & ὁ μισθός, & ὁ μισθός, Plut. in Apophth. ⁱ 2 Pet. 2. 19. ^k Bonus etiam si serviat, liber est: Malus, etiam si regnet, servus est: nec unius hominis, sed quod gravius est, tot domitorum, quot vitiōrum, Aug. de Civit. Dei, l. 4 c. 3. Est sapientis & servitū libertas: Stulto & imperare servitū est: Et quod peius est, cum paucioribus præsit, pluribus dominis & gravioribus servis. Servit enim proprijs passionibus, servit cupiditatibus suis, quarum domina- tum nec nocte potest fugere nec die, Ambr. ep. 7. Vidit eos qui in inferiorum Dominos se dici vo- lebant, hanc cupiditatem esse servos. Cic. Ver. 3. Quos vides federe celso Sotici cubmine Reges, &c. Detrahat si quis superbis Vana tegmina cultus, iā videbit intus in claus Dominos ferre catenas, Multus ferre tyrannos, Boet. Consol. 4. metr. 2. Refrenet prius libidines spernat volup. alis, iracundia teneat, coercent avaritia, ceteras animi lēdes repella: Tū incipiat atq; imperare, cū ipse imprubissimis Dominis dedecori as turpitudinis parere cōdeserit. Dum his quæ de obediēt, nō modo Rex, sed liber habendus omnino non erit. Cic. Parad. 5. Vide & Horat. Ser. l. i. Sat. 7.

^b 2 Pet. 2. 19.

ⁱ Rom. 6. 16.

^k John 8. 34. Δουλοῦν οἱ μὲν δούλοι τοῖς δυνάται, οἱ δὲ παῦλοι τοῖς ἐπιθυμίαις, Diogen. Laert. l. 6. Melior est autē ejus status qui famulatur homini, quam qui sue servit cupiditati, Aug. in Prosper. Sent. 164.

^l Iam. 4. 1. --intus & in j. core agro, Nascuntur domini, Pers. Sat. 5. Intra se dominos habet: intra se servitū patitur intolerabile, Ambr. ep. 7. Levius autē est malum captivum esse corpore quam animo, Salviā. de Provid. l. 6.

Vse 3.

Admonition.

^m Iam. 1. 14. Τὰ πείθη ἐν ἡμῶν οὐκ ὡς ἐν ἡμεῖς, ἀλλ' ὡς ἐν τοῖς ἄλλοις.

Reason 1.

πῶς ἔστιν ὡς ἐν τοῖς ἄλλοις, καὶ ἐν ἡμῶν, καὶ ἐν τοῖς ἄλλοις, καὶ ἐν τοῖς ἄλλοις, καὶ ἐν τοῖς ἄλλοις.

τίς ἔστιν, καὶ ἐν ἡμῶν, καὶ ἐν τοῖς ἄλλοις, καὶ ἐν τοῖς ἄλλοις, καὶ ἐν τοῖς ἄλλοις.

7. 22. ^o Apoc. 1. 6. & 5. 10. ^p Soli latere si licet, Regi licet. Sen. de Clem. l. 1. c. 8. Nam lux altissima sati Occuliū nihil esse finit, Claud. de 4. Conf. Hon. ^q Qui in excelsa etatem agunt, eorum facta cuncti mortales notare, Salust. ad Caesar. ^r Omnium in ista conversi sunt oculi, Sen. ubi sup. ^s Matth. 5. 14.

*Lords as lusts, that beare rule and sway in them; For ^h by whom a man is overcome, his bond-slave he is, saith S. Peter: And, ⁱ His servant hee is, whom he yeeldeth obedience unto; saith S. Paul: And, ^k who so committeth sinne, is the servant of sinne, saith our Saviour. As long therefore as ^l thou hast a Master, yea many Masters, within thee, thou art a slave to thy corruptions, ^m they rule and sway thee as they list, they winde and turne thee whither way they will, like an artificiall motion that goeth with a screw, and stirreth as that writhes it; so long as thou reignest not over them, but they reigne in and over thee, and thou art ruled & swayed by them, so long thou art no Christian, whatsoever thou mayest be counted or called; For *Christianitie is a Kingdome*; and ⁿ every Christian is not a Free-man only, but in this kinde even ^o a King too.*

But are they so indeed? And are all Christians called to a Crowne, to a Kingdome? Then let them learne hence how charily and warily it behoveth Christian men to walke of all others.

For first, ^p *The Sunne may goe unseene as soone as Kings may.* ^q They are in the eye of the world, and ^r all mens eyes are on them. And, ^s *You*

are the lights of the World, saith our Saviour, not to us Ministers alone, but to all Christians in generall: Yee are as * a Citie seated on an hill, that * *Idem.* cannot be hid.

Againe, the † greatest states afford least libertie. * Many things may well beseeme meane men, that will in no wise become great ones. It stood not with Themistocles his state to stoope downe to take up of the spoiles, that the enemy had throwne from them in flight; but, * Take thou up of them, if thou wilt, saith hee to one of his followers; thou mayest well enough; for thou art not Themistocles; thou art not as I am: And many things may well beseeme a worldly man, as * to be greedie of the world, and to * minde earthly things, which will in no wise become a Christian.

Besides that, * the greater and higher the person is that offendeth, the more * hainous and * conspicuous is his offence. * Any spot is soone spied upon white apparell; and the least staine doth evill upon a royall roabe. A small defect in a Christian is more, than a greater matter in a meere Worldling. And * there-

Reason 2.

† In maxima fortuna minima licentia, Salust. in Catil. Magna servit^{us} fortuna magna, Sen. ad Polyb. c. 26. Minimum debet libertate, cui nimium licet, Sen. Troad. Quanto plus liceat, tam libeat minus, Auson. 7. Sap.

* Liberiora omnia sunt his quorum affect^{us} regi possunt, Sen. ad Polyb. c. 25. Multa tibi non li-

Reason 3.

cent quæ humillimis & in angulo jacentibus licent, Ibid. c. 26. Cui omnia licent, propter hoc ipsum multa non licent, Ibid. Quam multa tibi non licent, quæ nobis tu-

beneficia licent? Serv. ad Neron. de Clem. l. 1, c. 8. * Ἀνὰ πᾶσι τοῖς ἁγίοις, Plut. Themist. Servo quo melior, quo liberior sit avarus, In trivio fixum cum se demittit ob assem, Non video. Hor. ep. 16. l. 1. Hinc & Pers. Sat. 5. Inq; luto fixus possis transcendere nummum. * Mat. 6. 32. * Phil. 3. 19, 20. * Πολὺ μείζων ἡ παρρησία τοῦ πᾶσι ἡμῶν ἡμῶν ἡμῶν, Dion. Chry. orat. 1. * Indignitate peccans peccat amplius, Iustin. in August. & Hilari. Pp. apud Grat. c. 25. q. 1. c. 4. Majore Regum scelera taxantur modo, Sen. Herc. fur. * Omnis animi vitium tanto conspectius in se Crimen habet, quanto major qui peccat habetur, Iuvenal. Sat. 8. * Ἰδὲ τὸ λαμπρὸν ἐν αἰσίοις, & παρρησία, Greg. Naz. in Matth. 19. In veste labe candida est insignior, Iust. Apolog. Eccl. Ang. * Ideo detestiores sionius, quia meliores esse debemus, Sallust. de Provind. l. 4.

Vse 4.

Exhortation.

c Perpeſſi ſunt exercitus inopiam rerum omnium, vixerunt barbarum radicibus, & dictu fuerunt tulerunt famem. Hec omnia paſſi ſunt pro regno (quo magis mireris) alieno, Sen. epiſt. 17. Ab miſeris quid ſi peteretur crimine tanto Limes uterq; poli? pugna eſt de pauperum regno. Stat. Theb. 1.1.

d Qui vetat te eſſe ſueneratorem, idem juſſit te eſſe ſueneratorem, et dicitur tibi, Fomerare, Aug. in Pſal. 36.

e Prov. 17. 19.

f Πλσρεζία.

* Veri boni aviditas tuta eſt, Sen. ep.

23.

g Matth. 5. 6.

h Φιλοψυχία. Rom.

15. 20. 2 Cor. 5. 9.

i Theſſ. 4. 11.

i Ζηλῶντι τὰ κρείττονα. 1 Cor. 12. 31.

k Legatur Dio Caſſ.

hiſt. lib. 57.

l Nulla fides regni

focijs, amniſque po-

teſtibus, Impatiens

conſortis erit, Lu-

can. lib. 1.

fore are ſuch worſe, ſaith Salvian, though they be no worſe, than others, becauſe they ought to bee better.

Laſtly, is it no leſſe matter than a Kingdome, that we are here invited unto? This may ſerve to incite us, if there be any mettle in us, to the diligent & induſtrious ſeeking after it. * Who would not put hard for it, to winne a Crowne, to gaine a Kingdom? Here is fit matter for our ambitious thoughts and deſires to be working upon with warrant. For, as Auguſtine obſerveth, that there is a kinde of lawfull and religious *uſury*, that the Word of God alloweth; * He that ſheweth mercie to the poore, lendeth on *uſurie* to the Lord; and it ſhall with large intereſt be repayed him. And there is a kinde of ſpiritual *covetouſneſſe*, that the Spirit of God approveth of; when men are * greechie of Grace, they can never have enough of it; * Blessed are they that hunger and thirſt after Righteouſneſſe. So there is a kinde of holy *ambition*, that our Saviour Chriſt not alloweth only, but enciteth alſo, and exhorteth us hereunto. *Affect*, ſaith the Apoſtle, the beſt, the chiefeſt things. And, Let even a Kingdome at leaſt, a Crowne, and no leſſe, ſaith our Saviour, be your aime. It is enough for earthly Princes, their followers and favourites, if they can attaine to ſome Titles of inferiour Honour, to be Dukes and Marqueſſes, or the like. But if they begin once, * with Sejanus, to have an eie or aime at a Crowne, ¹ that will in no wiſe bee indured in them. But it is not ſome

The Christian Mans Care.

23

some ^m infexiour *Honour*, some petite place in a kingdome, but the *Crowne* and *Kingdome* it selfe, that our Saviour *Christ* here would have us shoot at, and seeke after. And who would not seeke after a kingdome, if he had any hope to attaine it? Wee see upon what uncertaine hopes ambitious persons in such cases lay ⁿ all at the stake, and hazard losse, not of living onely, but of life. And certainly our Saviour would never encite us to seeke after it, if ^{*} it were not to be had. Yea he giveth us assurance, that if we seeke seriously, and so as we should, we shall finde it. For ^o Every one, saith he, that so seeketh, findeth: he is as sure to finde, as if he had found already. ^p One siphorus saught me diligently, saith the Apostle, and he found me. And so, ^q I love them that love me, saith the *Wisdome* of God, that ^r hath the disposing of this *Crowne*, ^s of this *Kingdome*; and all those that seeke me early, ^t shall be sure to finde mee. The *Kingdome* of this *World*, as the ^u *Wealth* of this *World*, may bee sought, and not found; this *Kingdome* we shall not misse of, if wee seeke it as we should. ^v He that sincerely desireth it, hath in part attained it already.

But a *Crowne*, a *Kingdome*? may some say. ^y What man is there that will none of it? What need any man bee encited or exhorted to accept of it? ^z Who would not have hea-

^m *Vsque ad regni dimid um. Ester 7.*
^{2.} *Marke 6. 23.*

ⁿ *Imperia pretio quolibet constant bene, Polybicus apud Sen. Tlib. 4.*

^{*} *Δυστυχιστος μὲν, οὐκ ἀτυχιστος δὲ.*
^o *Luke 11. 10. Solus Deus nunquam frustra queritur, etiam quum non invenitur. Bern. de consid. l. 1.*

^p *2 Tim. 1. 17.*

^q *Prova. 8. 17.*

^r *Apoc. 19. 11.*

^s *Apoc. 2. 26. & 3.*

^t *1 Chron. 28. 9.*

^u *Aurum questurus es, & forte non inventurus: quisquis me querit, cum illo sum. August. in 1 Iohn 10.*

Objection.

^x *Amatorius es boni, & forsasse non pervenitur. Quis me amavit, & non ad me pervenit? Ib.*

^y *Imperare omnes*

^z *Quis non perpetuo vivere velit? Salvian. ad Eccles. Cath. l. 1. Nemo est qui beati esse velit. Aug. de lib. Arb. l. 1.*

^z *Quis non perpetuo vivere velit? Salvian. ad Eccles. Cath. l. 1. Nemo est qui beati esse velit. Aug. de lib. Arb. l. 1.*

ven and happinesse? Who would not reigne in heaven eternally with God and Christ? Vnlesse it be some wretched & accursed *Atheists*, that thinke there is no such thing to be had.

Subjection.

^a Matth. 19. 28.

^b Rom. 8. 23.

^c Iohn 1. 14, 16.

Yea but there is somewhat more than so in it. ^a Wee must begin to reigne here, if wee meane to reigne there. Wee must partake with *Christ* here in the ^b *first-fruits of Grace*, if we desire hereafter to partake with him in ^c *fulnesse of Glorie*.

Observ. 3.

There is no accessse to this Kingdome, but by Righteousnesse only.

Branch 2.

^d Rom. 5. 21.

Seeke Gods Kingdome and his Righteousnesse, faith our Saviour Christ here. And, ^d That Grace may reigne through Righteousnesse; faith the Apostle else-where.

Questions 3.

Now concerning this *Righteousnesse*, three *Questions* would be discuffed;

1. What is meant by *Righteousnesse* here;
2. Why it is called the *Righteousnesse of God*;
3. Why no part in this *Kingdome* can be had without it.

^a *Legimus quæ Mortonus noster adducit ex scriptoribus Pontificijs, Apolog. Cath. par. I. l. 1. c. 24.*

Question 1.

^e *Iustitia imputata, Rom. 4. 6.*

^f *Iustitia impertita, Ephes. 5. 9.*

^g *Ierem. 23. 6. & 33. 16. Rom. 10. 4.*

^h *Cor. 5. 21.*

ⁱ *1 Cor. 1. 30. Ephes. 4. 24.*

^k *In nobis, non ex nobis, Aug. ep. 143.*

There is therefore a twofold *Righteousnesse*; and every true *Christian* (it is the constant *Doctrine* of all our *Divines*; and ^{*} our *Adversaries* wittingly wrong us, when they charge us with the contrary) hath his peculiar share in either. There is ^e *a Righteousnesse imputed*, and there is ^f *a Righteousnesse imparted*; the one ^g *inherent in Christ*, and *imputed to us*; the other ^h *imparted by Christ*, and ⁱ *inherent in us*. For that

that ^l Spirituall Oyle that was powred upon Christ our Head, & wherewith ^h God appointed him above all his fellowes, when ^h the Spirit was given him beyond measure, like ^m the Ointment that was powred upon ^h Aarons head, is shed forth and diffused in some measure, more or lesse, unto every living member of his mysticall Body.

^l Esai. 61.1.

^k Psal. 45.7.

^l Iohn 3.34.

^m Psal. 133.2.

ⁿ Of his fulnesse have we received all, even grace for grace. ^o The former is the Righteousnesse of Justification; the latter is the Righteousnesse of Sanctification.

ⁿ Iohn 1.16.

^o 1 Cor. 6.11.

Some understand here the former: I rather the latter.

Answer.

1. Because the word is spoken every where else throughout this whole Sermon, as where it is said; ^p Blessed are they that hunger and thirst after righteousness. And, ^q Blessed are they that suffer for righteousness sake. And, ^r Unless your Righteousnesse goe beyond the Righteousnesse of the Scribes and the Pharisees, &c. Which verie passage these words seeme to have reference unto.

Reason 1.

^p Matth. 5.6.

^q Matth. 5.10.

^r Matth. 5.10.

2. Because it is that Righteousnesse that doth properly, peculiarly, and immediatly make us actually Kings, and putteth us in the actual * possession of this Kingdome: the former meriteth it, this entreteth us into it: the former purchaseth it for us; this prepareth and fitteth us for it. ^s Our justification acquiteth us of the guilt of sin: ^t Our sanctification freeth us from the power of sin, enabling us to quell it, to subdue it, to prevaile against it, that ruled, conquered,

Reason 2.

* 2 Pet. 1.4. Mens regnum bona possidet. Sen. Thy. 2.2. Qui recte faciet, nō qui dominatur, erit Rex, Aulon. Mōno. fil.

^s Rom. 4. 5, 6, 7, 8.

^t Rom. 8. 1, 2.

^u Rom 6. 8, 17, 14.

x Apoc. 10. 6.

y Ezech. 36. 25.

Ephes. 5. 26.

z 1 Cor. 15. 50.

* 1 Cor. 6. 11. &

1. 30.

Rom. 8. 29, 30.

Question 2.

Answer.

Generall.

^a Luke 18. 9.

^b Chap. 5. 10.

Answer.

Particular.

Reason 1.

"Πᾶς ἀγαθὸς καὶ ὅλος οὐκ ἐστὶν ὁ Θεός. Nullum bonum, quod non à summo bono, Aug. de divers. 3.

"Ἄλλος ἀγαθὸς οὐκ ἐστὶν ὁ Θεός. Pindar. Olymp. 9.

Nemo absq; numine aut est, aut fuit bonus. Bonus vir si-

ne Deo non est, Sen. ep. 41. Nalla sine Deo bonus est, Idem ep. 73. 4. 1. 1. 1. 1.

17. Πᾶς ἀγαθὸς καὶ ὅλος οὐκ ἐστὶν ὁ Θεός. Marc. de Leg. Spr. 8. 40.

* Matth. 19. 17. Nemo bonus, qui non ex malo bono, Aug. in Prosper. Sen. 1. 55.

quired, and kept us under before: and so call-
eth us ^a to raigne here as spirituall Kings over
it: yea ^b it clensoth us also of the soile and filth
of sinne, and so by eating our corruption out of
us by degrees, it prepareth and fitteth us for
that Kingdome to come, ^c which flesh and blood
cannot enter, nor corruption inherit. But whether
of the two be here meant, is not greatly mate-
riall, since that ^d they never are severed the
one from the other: And where the one there-
fore is expressed, there the other ever is im-
plied.

Now this Righteousnesse is here called the
Righteousnesse of God;

Generally, in opposition to ^e that counter-
feit Righteousnesse that the scribes and Pharisees
somuch bragged of, and gloried so much in;
and which our Saviour had discovered, taxed,
and rejected before ^f in this sermon.

More particularly, in divers respects:

1. Because it is given of God. For, "All
good is of God. And, ^g No man ever was or is
good without God. ^h No man can have ought, saith
S. Iohn the Baptist, unlesse it be given him from a-
bove. And, ⁱ Every good gift, saith S. Iames, is
from above, and commeth downe from the Father of
lights. As ^j none is originally and essentially
good but God: so no man is in any kinde or de-
gree good without God. ^k There is no man good,

saith

saith *Augustine*, but that of him, is by God made good. And, * He, saith *Bernard*, that findeth no man good, for each one has such as by preventing grace he maketh good.

12. Because it is approved of by God, which that other of theirs is not. It is said of *Zacharie* and *Elizabeth*, that they were just in Gods sight. Whereupon saith *Ambrase*, * It is one thing to be just in mans sight, and another thing to be just in Gods sight. An outward shew and semblance, is enough for the one: but inward power and truth is required unto the other. And that that maketh a glorious shew in the eyes of man, is most abominable many times in the sight of God; * Gold in mans eyes, durt in Gods sight; saith *Gregorie*.

3. Because it is conformable to the Law of God; It maketh us conformable to it in part here for the present, and it will make us fully and perfectly conformable to it hereafter. Whereas that other of theirs doth nothing lesse. * The whole Life of such, saith *Augustine*, is nothing but sinne: and their best actions, no better than glittering corruptions.

4. Because it is and shal be rewarded of God. The Crowne expected is called the Crowne of Righteousnesse. And, * To those, saith the Apostle, that by well-doing, and continuance therein,

de Civit. l. 19. c. 25. Sine Christo siquidem omnis virtus in vicio est, Hier. in Gal. 3. Insuper, quis laborat in acquisitione virtutum, si aliunde eas sperat, quam a Domino virtutum, Bern. in Cant. 22. Omne etenim probitatis opus, nisi semine vera Exerit fidei, peccatum est, in quocumque virtutis & fidei culat sibi gloria parati, Prosper. de Ingrat. 2. Tit. 4. 8.

4. 8. Rom. 2. 7.

Qui nemine bonum invenit, neminem salvat, nisi quem praevenit, Bern. de Grat. & lib. Arb.

Reason 2.

h Psal. 14. 2, 3.

i Luke 1. 6.

k Multi hominibus iusti videntur, pauci Deo. Aliter enim hominibus & aliter Deo. Homini bus secundum speciem & faciem: Deo secundum internam veritatem & virtutem, Ambr. in Luc.

l Luke 16. 15.

Mat. 23. 27, 28.

* Alium hominibus, aliud Deo. Greg. Mor. l. 34. c. 13.

Reason 3.

m 1 Ioh. 3. 4, 6, 9,

10, 24. & 3. 2;

3. Rom. 7. 35.

n Eph. 5. 27.

o Totam vitam infidelium peccatum est. Et nihil est bonum absque summo bono, Aug. in Sent. Propter 81.

Reason 4.

p Splendida peccata:

Et vitia potius quam virtutes, Idem

¹ Matth. 6. 6.

² Mat. 25. 34, 35,

40. Luke 14. 9.

³ Matth. 10. 42.

Marke 9. 41.

⁴ Matth. 6. 2.

⁵ ἐχρησ.

⁶ ἀπεχρησ. Quod Theophylactus ob- servavit.

⁷ Matth. 23. 5, 6, 7.

⁸ Ἀποχρη. Quo

modo Paulus Phil.

4. 18. Ἀπέχρη πέν-

τα. De quo arguti-

us Paulo Dumeus

noster ad Chrysostomum

Savilianum.

Quest. 3.

Answer.

Reason I.

¹ Hebr. 7. 2. Με-

μεναι (ex Hebr.

מלך—מלכות)

Gen. 14. 18. ἡμε-

μεναι & Βασι-

λεως βασιλευμεν.

Frustrā ergo est au-

tor Etymologiti, qui

Μελεναι, inquit, Βα-

σιλεως λεγεται, σι-

λεως εἶναι. Imo

מלך ad quod

Salem alludit, est

εἰρην, uti & Apo-

stolus, ibidem, Etymologico ducente alucinatus est & Meurs. animadv. Miscell. lib. 1. cap.

11. ² Psalm. 45. 6.

³ Psalm. 9. 3. & 97. 2.

⁴ Rom. 14. 37.

⁵ 1 Cor. 6. 8.

⁶ Esai. 60. 21.

seeke glory, and honour, and immortality, will God give eternall life in that day. And, ¹ Thy Father, faith our Saviour, that seeth thee in secret, will re- ward thee openly. Yea there is ² no action so meane or slight proceeding from this, even to ³ the gift of a Cup of cold water, that shall passe unregarded, or unrewarded with God. Whereas that other Righteousnesse of theirs hath no re- ward promised it. ⁴ Verily I say unto you, faith our Saviour, not barely, ⁵ they have, but they ⁶ have all, their reward: they have ⁷ all they de- fire, and all they deserve, and all that ever they are like to have: they may make their ⁸ acquit- tance; for such kinde and manner of discharge doth our Saviour there allude unto.

But why may a man without this Righteous- nesse have no part in Gods Kingdome?

For diverse causes and reasons;

These among many others:

1. Because the Chiefe Commander in this Kingdome, is ¹ a King of Righteousnesse. The Scepter of this Kingdome is, ² a Rod of Righte- ousnesse. The Thrope of this Kingdome is ³ a Seat of Righteousnesse: And the Kingdome it selfe is ⁴ a Kingdome of Righteousnesse: And, ⁵ No un- righteous therefore can inherit this Kingdome; that hath nothing at all but Righteous in it. ⁶ The people of it, faith the Prophet, are all Righteous.

2. Because

2. Because ^a none but those that have part here in the *Kingdome of Grace*, may hereafter partake in the *Kingdome of Glorie*. But by *Righteousnesse* we become members of the *Kingdom of Grace*. ^e That *Grace*, saith the Apostle, may *reigne through Righteousnesse*. None but such therefore have any part in the one; none but such shall ever have share in the other.

Reason 2.

^a Rom. 5. 17.

^e Apoc. 20. 6.

^e Rom. 5. 27.

3. Because this *Righteousnesse* is the *Royall Rabe*. ^a Let thy Priests, saith the *Psalmist*, (and the same Persons here are both ^b Kings and Priests) be clothed with *Righteousnesse*. And, ⁱ He hath clad me with the *Robe of Righteousnesse*. And, ^k To the *Bride* it was given to be arrayed in fine *Silke*; and ^l the fine *Silke* is the *Righteousnesse* of the *Saints*. As no man then might come into the *Wedding-house* ^m without the *Wedding-garment*; so may no man enter into this *Kingdome* without this *Royall Rabe*. ⁿ Without *Holiness*, saith the Apostle, shall no man ever see God. And ^o those alone that are clothed with *Righteousnesse* here, shall bee clothed everlastingly with *Salvation* hereafter.

Reason 3.

^a Psal. 132. 9.

^b 1 Pet. 2. 9. Apoc.

ⁱ 1. 6. & 9. 10. &

^k 20. 6.

^l 1. 6. & 10.

^k Apoc. 19. 8.

^l To the *Bride* it was given to be arrayed in fine *Silke*; and

^m the fine *Silke* is the *Righteousnesse* of the *Saints*.

ⁿ Mat. 22. 11, 12.

^o Hebr. 12. 14.

^o Psal. 132. 9, 16.

4. Because ^p No unclean thing can come within the walls and compasse of this *Kingdom*: nay, ^q no unclean person can set foot into the *Way* that leadeth to it. But this *Righteousnesse*, and this alone is that, that can truly and thoroughly cleanse, purge, and purifie us, and that not ^r our hands onely, but our ^s hearts too; as well the ^t inward man, as the outward; as well ^u the Spirit as the *Flesh*. Whereas that other *Righteous-*

Reason 4.

^p Apoc. 21. 27.

^q Esai. 35. 8.

^r Psal. 24. 3, 4.

^s 1 Tim. 2. 8.

^t Matth. 5. 8.

^u Act. 15. 9.

^v Rom. 7. 22.

^w 1 Cor. 4. 16.

^x 2 Cor. 7. 1.

^y Eph. 4. 23.

x Math. 23. 29.

Luke 11. 39.

y Math. 6. 30.

a Inest imperio cu-

ra maxima maxi-

mo, Salust. ad Cef.

Seleucus Rex dicere

solebat, si multi sci-

Vses 3.

Vse 1.

Information.

rent, quāquam ne-

gotij tantū modo tot

epistolae scribere ac

legere, nec huius pro-

jectum diadema in-

terent. Alphosius A-

rag. Rex, Afnovū

conducimur esse po-

riorē quam regem:

siquidem illis dum

pascuntur dominos

parcere, regibus ne-

minem. Rex alius

accepto in manus

diadema, O Pan-

nam, inquit, nobis

magis quam felicē!

quem si quis penitus

cognoscat, quā mul-

tis periculis, sollici-

tudinibus ac miserijs sit resertus, ne huius quidem jacentem tollere dignetur, Erasim. in A-

popoth. l. 6. & 8. Legimus Dio chrysof. de Rege Persarum, Orat. 4. Sen. Thyest. 3. 1, 3. &

Oedipod. 1. 2. & Agamem. 1. 2. Et Petrar. Dialog. 79. & 96. Scitā itaq. Iacobi in Theb. 4.

Ne metue; penas & quidem solvet graves: Regnabit; hec est para. — b Strig. v. & a-

rdo Div. & Marto. 1. 5. 17. De quo Meditacionem Serenissimi Jacobi Regis nostri confidas si.

c Rom. 14. 17. d Saltpartu; sicuti recens: De quibus Sen. Theb. 4. — regna cū scelerē

omnibus sunt exitijs graviora. — e Aude aliquid brevibus Genuis & carcere dignum, Si vis

esse aliquid. — Luvenal. Sat. 1. f 2 Pet. 3. 13. g — exeat aula Qui vult esse pius — Virtus

& summa potestas Non vocant. — Lucan. bel. Pharf. 1. 8. — iura, padoquo, Et conjugij sacra-

ta fides iugum aulæ, Præa sublimi regnat in aula, Sen. Agam. 2. 2. — sanctis agitata fides

Privata bona sunt, Sen. Thy. 2. 2. Vt nemo doceat fraudis & scelerum vias, Regnum docebit. —

Ibid. 1. 1. — quid jam non regnum aulæ? Aut quid jam regni restat scelus? Silius bel. Pun. 1. 16.

3137

nessa & denseth the outside only, but leaveth the inside as foule still as ever it was. And therefore no marvell if our Saviour tell us, That ⁷ unless our Righteousnesse exceed the Righteousnesse of the Scribes and the Pharisees, we shall never get into the Kingdome of God.

First then, doe we desire to have part in this Kingdome?

Are wee ambitious of a Crowne? and that such a Crowne, as is not ^a environed with pricking Cares, as if it were ^b a Crowne of thornes or thistles, but such a one as may ease and rid our heads of all carking care? as hereafter we shall see. Learne we here the way to it. The Way to this Crowne, to this Kingdome, is by Righteousnesse. Seeke ye, saith our Saviour, the Righteousnesse of God; and that will bring you to the Kingdome of God. For, ^c The Kingdome of God is Righteousnesse. This Kingdome of God is not like the Kingdomes of this World: that are ^d gotten oft by wicked courtes, and kept by the like: wherein ^e men rise by unrighteousnesse, and wherein not ^f Righteousnesse, but ^g unrighte-

ousnesse

onnesse of our Kingdome. There is no way to rise in this Kingdome, there is no way to attaine to this Kingdome, but by Righteousnesse. He that followeth Righteousnesse and mercie, shall finde Righteousnesse, and Life, and Glory; saith Salomon. For it is the Lust, saith the Psalmist, that God loveth and regardeth, that he regardeth & protecteth, that shall behold his face, that shall dwell ever in his house; and that shall shine as the Sonne, saith our Saviour, in the Kingdome of God their Father for ever and ever.

Secondly, observe we hence how crosse and averse the corrupt heart of man is naturally to all goodnesse and godlinesse; that though a Crowne, a Kingdome, an incalculable Crowne, an everlasting Kingdome bee propounded to this Righteousnesse, and annexed unto it, yet will rather lose this Crowne, rather leave and forgoe this Kingdome, than condescend to accept of it upon such a condition; will not be constrained to live happily, and to reigne everlastingly, unless he may doe so upon some other termes; will choose rather not to reigne, than to be righteous. If this Crowne indeed might be compassed by fraud and deceit, or by oppression and extortion; noe a few would be sure to have a share in it; that are now never like to have any interest therein. Or If it might be held with loosenesse and lawlesse of life, we should not need much Rhetorick to perswade many to accept of it. It is one maine end, for which many men do forsake all, and follow us, that we may put them into the fire.

Prov. 21. 21.

Psal. 133. 7.

Psa. 5. 12.

Psal. 17. 15.

Matt. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

Mat. 13. 43.

† Sceptoris vis tota
perit, si pēdere iusta
Incipit. -- Lucā. 18.
Ubique tantum
honestā dominantī
licent, Precario reg-
natur. -- Atreus,
Sen. Thyest. 1. 2.

† Matth. 3. 1, 2.

† Marke 6. 20.

† Matth. 4. 23.

† Marke 1. 14.

† Iohn 12. 42, 43.

† 3. 1.

† Matth. 23. 6, 7.

† Iohn 5. 44.

† Luke 18. 14.

† Luke 12. 1.

† Matth. 5. 20.

† Luke 18. 9.

† Matth. 5. 20. &

7. 13.

† Marke 6. 17, 18.

† Luke 7. 30.

† Mica 6. 6, 7, 8.

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

†

fire authoritie and greatnesse, that they may thereby gaine libertie to live and doe as they list; and without which they esteeme power and authoritie nought worth. When *John* the Baptist preached the Gospel of this Kingdome, *Herode* would willingly have had it, if hee might have held his *Herodias*, his Harlot with it. When our Saviour *Christ* published it, the *Pharisees* would faine have had it, if with their pride, covetousnesse, and hypocrisie, it might have beene had and held; or if such a specious shew of *Righteousnesse* would have served the turne for it, as they dazled the eyes of the simpler sort with. But when this *Righteousnesse of God*, this strictnesse of life, cometh to be propounded together with it, and to bee exacted of all those that will have any share in it; now *Herode* flieth off, and will none of it, the *Pharisees* keepe aloofe off, and reject it; & every naturall mans perverse heart thinketh it held at too high a rate, if without change of his corrupt course of life it cannot be compassed.

Use 3.

Exclusion.

†

†

†

†

†

†

†

†

†

†

†

†

†

†

Thirdly, this serveth to exclude many from it, that would yet seeme to have, yea and perswade themselves, that they haue a good share in it. They have no share in the former, because they have no part in the latter: They have no part in the Kingdome propounded by *Christ*, because no part in the *Righteousnesse* annexed unto it; because they remaine still as they were naturally, & unrenewed, unsanctified, unholy, unright-

unrighteous, wholly impure and profane both in heart and in life; or if they have some shew of holinesse, it is ^h in outward *semblance* only, there is no inward *substance* or *power* of it. Such they are; and ⁱ other they refuse to be. They like well of this *Kingdome*; but they cannot a way with the *Righteousnesse*: ^k They are desirous to *reigne*; but unwilling to bee *righteous*. ^l *Happy* they would be; but *holy* they wil not be. And yet they hope, they say, to doe as well as the best. A thing that ^m neither *Religion*, nor natural *Reason* admitteth. For God hath lincked these two together with an indissoluble bond, ⁿ *Happinesse* and *Holinesse*, *Reigning* and *Righteousnesse*; the one as the *Crowne*, the other as the *Robe*, which cannot be had or worne therefore the one without the other. And ^o *what* God hath conjoynd, man, do he what he can, shall never be able to dis-joyne, and to *sever*. Whosoever refuseth ^p to *live as a Saint* with *Christ* here on earth, shall never *reigne as a Saint* with him hereafter in *heaven*.

Yea but, will some say, though ^q we be not so for the present, yet intend we, and purpose one day to be such; we hope to be so ere wee

August. de verb. Dom. 24. Id age ut bonam vitam habeas, & quacunq; occasione a vita exieris, ad requiem, ad beatitudinem eternam exis: merces enim vita bona, eterna est. Idem discipl. Christ. c. 2. 1. Nūν μὲν ὅντις, αὐτῶν δὲ βέλτων, Plut. de Prefect. Ita, δὲ μὲν ὅντις βίῃ μὲν ἀπολαύει, πνεύματι δὲ οὐκ ἔχει, Epicur. Stob. c. 16. Quod hodie non est, cras erit: sic vita traditur, Petron. Satyr. Cras hoc fiet, idem cras fiet. Quid? quasi magnam Nempē diē donas. Sed cum lux altera venit: iam cras besternum consumpsimus: ecce aliud cras Egerit hoc annos, & semper paulum eris ultra, Pers. Sat. 7, Itaq; pabrē Chryst. ad Pop. Ant. 19. Μὴ μὲν λέγα, ὅτι καὶ μὲν χροῖον, μὲν δὲ οὐκ ἔστιν αὐτοῦ ἀναστάσις: ἢ γὰρ αὐτοῦ ὁ νόμος ἀναστήσκει τὸν θάνατον.

^h 2 Tim. 3. 2, 3, 4, 5.

ⁱ Psal. 58. 3, 4, 5. & 36. 1, 2, 3. 1er. 9. 2, 3, 5, 6.

^k Num. 23. 10.

^l *Impius & salix sic simul esse cupit, Ut nolit pius esse, velit tamen esse beatus. De Macrimo nescio quis apud Iul. Capitolin.*

^m *Quod natura negat, nec ratio patitur, Ibid.*

ⁿ *Apo. 20. 6. Ευδίκων τὰς τῶν καλῶν καὶ ἀγαθῶν ἀντιμισθία δὲ πᾶσι δίδωκεν καὶ τῶν καλῶν. Bonus beatus omnis, et malus miser, Secret. Plato. Greg. & Cic. Tust. l. 5.*

^o *Matth. 19. 6.*

Objection.

^p *Rom. 8. 12, 13. Gal. 6. 7, 8, 9. Vultis itaque bene, ne meriamini male,*

F

die,

die, when wee lye a dying at least. As there is no wretched miser almost, no miserable worldling, no griping cormorant, no filthy leacher, no debauched hell-hound, unlesse he be ^r desperately bent to destroy his soule, and be wholly given up unto ^r a reprobate sense, & to ^r a senselesse estate, but will say, that he meaneth yet one day to doe otherwise; ^u he goeth far, they say, that never turneth; and he hopeth he shall have time enough so to do ere he die. But they must follow the world, or their own lusts first a while, and then they will take time at last to looke after these things.

^r Jerem. 2. 25.

^r Rom. 1. 28.

^r Ephe. 4. 19.

^u Jer. 8. 5, 6.

Subjection.

Member 3.

Order.

^a Sive aliquid habes; d. jam: philosophare. Sive nihil, hoc prius quere quidquid, Sen. ep. 17

Observ. 4.

^b Δεί δὲ ἀποδοῦναι τὸν πρῶτον καὶ τὸν ἄλλον, Nigrinus apud Lucianum.

^c Ab hoc incipendum est. Nihil prius quam hoc parandum.

Reasons 8.

^a Quid in differt & post omnia parandum.

Reason 1.

^r 1. 3. 17.

^a Prov. 3. 17.

^r 1. 3. 17.

^r 1. 3. 17.

^r 1. 3. 17.

^r 1. 3. 17.

^r 1. 3. 17.

^r 1. 3. 17.

^r 1. 3. 17.

To meet with this slight that Satan is wont to suggest, therby to cheat men of their soules, our Saviour here admonisheth us to *seeke Gods Kingdome and his Righteousnesse*, not in the last, but ^a in the first place.

Spiritual things as they must be sought, so they must be sought in the first place:

^b They must bee sought instantly, without longer delay; ^c they must be sought first, ^d before and above all other things. *Seeke ye first Gods Kingdome, and his Righteousnesse*, saith our Saviour. And, ^e *He that seeketh me early*, saith Gods Wisdome by Salomon, *shall finde me.*

And great reason there is, why it should so be.

For first, ^f *The better part justly claimeth the*

principall

The Christian Mans Care.

39

principall care, and to be provided for in the first place. Other things concerne our bodies; these our soule and its wel-fare. And as our Saviour saith, ¹ *The Bodie is better than raiment*. So ² *the Soule is better than the Bodie*. Besides that, The Soule may doe well without the Bodie; but the Bodie cannot doe well without the Soule. Our ³ first and principall care therefore should be for our soule, and those things that concerne it; and for these therefore in the first place, because they principally concerne it.

Secondly, ⁴ *Things eternall should be preferred before things temporall*. ⁵ While we looke, saith the Apostle, *not on the things that are seene, but on the things that are not seene*. For the things that are seene, are temporall; but the things that are not seene, are eternall. And, ⁶ *Labour*, saith our Saviour, *not for the meat that perisheth, but for ⁷ the meat that endureth unto life eternall*. But ⁸ *all other things are temporall and transitorie*; ⁹ *these only that our Saviour enciteth hereunto, are eternall*. And what comparison then betweene the one and the other?

Thirdly, ¹⁰ *Things necessary ought to be preferred to the first place*. But these are the only necessary things. ¹¹ *There is but one thing necessary*; saith our Saviour to Martha. Which ¹² *one thing*

¹ Matth. 6. 25.
² Luke 9. 25.
³ 1. Tim. 6. 19.
⁴ 1. Cor. 7. 31.
⁵ 1. Cor. 7. 31.
⁶ 1. Cor. 7. 31.
⁷ 1. Cor. 7. 31.
⁸ 1. Cor. 7. 31.
⁹ 1. Cor. 7. 31.
¹⁰ 1. Cor. 7. 31.
¹¹ 1. Cor. 7. 31.
¹² 1. Cor. 7. 31.

Reason 2.
¹ 1. Cor. 7. 31.
² 1. Cor. 7. 31.
³ 1. Cor. 7. 31.
⁴ 1. Cor. 7. 31.
⁵ 1. Cor. 7. 31.
⁶ 1. Cor. 7. 31.
⁷ 1. Cor. 7. 31.
⁸ 1. Cor. 7. 31.
⁹ 1. Cor. 7. 31.
¹⁰ 1. Cor. 7. 31.
¹¹ 1. Cor. 7. 31.
¹² 1. Cor. 7. 31.

Reason 3.
¹ 1. Cor. 7. 31.
² 1. Cor. 7. 31.
³ 1. Cor. 7. 31.
⁴ 1. Cor. 7. 31.
⁵ 1. Cor. 7. 31.
⁶ 1. Cor. 7. 31.
⁷ 1. Cor. 7. 31.
⁸ 1. Cor. 7. 31.
⁹ 1. Cor. 7. 31.
¹⁰ 1. Cor. 7. 31.
¹¹ 1. Cor. 7. 31.
¹² 1. Cor. 7. 31.

¹ *Armenta* of the Plur. ² *Oris* of the Plur. ³ *Oris* of the Plur. ⁴ *Oris* of the Plur. ⁵ *Oris* of the Plur. ⁶ *Oris* of the Plur. ⁷ *Oris* of the Plur. ⁸ *Oris* of the Plur. ⁹ *Oris* of the Plur. ¹⁰ *Oris* of the Plur. ¹¹ *Oris* of the Plur. ¹² *Oris* of the Plur.

Phil. 3. 12, 13.

Aut Cesar, aut nullus, Ouidius
 ubi dicitur, Gregor.
 Naz. in Pentecost.
 Omnia homo aut e
 cum Christo regna-
 turus, aut cum diabo-
 lo cruciandus, Aug.
 de Temp. 85.

Reason 4.

Indignum est da-
 re Deo, quod dedig-
 natur homo, Hieron.
 Malac. 1. Grat. De-
 cret. Dist. 49. c. 3.
 Postquam lapi-
 dosa cetera, Fre-
 gere articulos, vesti-
 ris ramalia sargi,
 Pers. Sat. 5. Cum
 omnibus membris ex-
 tortis & fractis, ne in
 lectulo quidem que-
 ant nisi ab alijs mo-
 veri, uti de Domi-
 tio Tullio, Plin. epist.
 18. lib. 8.

Malac. 1. 8. Non
 pudet te reliquias
 vite tibi reservare,
 & id solum tempus
 bonæ mentis destina-

Reason 5.

re, quod in nullam
 rem conferri possit?
 Sen. de Brev. Vit.

4. Non tantum otiosus ad perdiscendum facit. Plant. Truc. 1. 1. Nullum non tam magnis reb-
 us tempus angustum est, Sen. 4. Nat. 1. 3. Non est vacatioris philosophandum est: Omnia alia negligen-
 de, ut hanc assidamus, cui nullum tempus satis magnum est, etiam si à pueritia usque ad longissimos
 humani ævi terminos vita præceditur, Idem ep. 7. 2. Si autem ævecorum in ævum vivamus, ævecorum
 ævecorum; Epictet. Stob. c. 16. Nihil in diem, nihil in horam permittitur, Sen. ad Marc. c. 10.
 Nihil ne in totum quidem diem certum est, Idem ad Polyb. c. 29. Psal. 31. 15.

therefore only David desired; and Paul made
 his maine aime, counting all but as drosse and
 trash unto it: to wit, this Kingdome, and the Righ-
 teousnesse of it. The old Proverb here holdeth,
 Either a King, or a Cautiffe. The greatest King
 in the world, if he misse of this Kingdome, is as
 miserable a wretch as may be.

Fourthly, It is a most unworthy thing to deale
 so with God, as no man would endure to bee dealt
 with. We will serve God, forsooth: but when?
 when we are now good for nought. When we
 have served our selves of the world, and satisf-
 fied our owne lusts, are glutted with the one,
 and have surfettod of the other, and are unfit
 and unable any longer to follow either; when
 we are scarce able to turne our withered bodies,
 and wearied bones in our bed, then will wee offer
 and tender our service to God. Offer it to thy
 Prince, saith the Prophet; and see if he will ac-
 cept of it. Yea make proffer of thy selfe then,
 say I, to any meane man. And it is an unworthy
 usage of God, for a man to offer that unto God, that
 any man would thinke scorne of.

Fifthly, All mans life is little enough, were it
 never so long, as for the learning, so for the at-
 taining of these things. And we have no sure-
 tie of any time, no not of an houre. My times,

saith

saith David, *are in thine hands.* Our times are in Gods hands, who ^d as he hath promised pardon, saith *Augustine*, upon our repentance, so hee hath not promised us, so much as *an houre for repentance.* And when ^e hee hath given men space, but they have no grace to turne, it is a just thing with him ^f to deny them further time for turning. ^g It is a fond thing therefore to let goe and lose the time that we have, in hope of, and building upon that that wee may never have; to let that goe that is in our owne hand, relying upon that that is in anothers hand.

Sixtly, ^h *The longer we defer it, the more unfit (shall we finde our selves for it.* ⁱ He that is not fit for it to day, will be more unfit for it to morrow. ^k Continuance in sinning hardeneth in sinne, and breedeth a brownnesse in the Soule: while Nature, and Custome, ^l a second Nature, concurring together, ^m produce an irrecoverablenesse in evill.

Seventhly, this Righteousnesse should bee sought in the first place, because ⁿ Nothing

^d Qui promissu penitenti veniam, ad promissu penitendi horam. Qui penitenti misericordiam promissu, peccanti crastinum non promissu. Aug. de verb. Dom. 39. & homil. 11. & 13. & in Sent. Prosp. 72.

^e Apoc. 2. 21, 22.

^f Apoc. 10. 6, 7.

^g Maximum bene vivendi impedimē.

Reason 6.

tum est expectatio, qua pendet ex crastina. Perdis bodier-nam: quod in manu alterius positum est disponis; quod in tua dimittis, Sen. de brev. vit. c. 9.

^h Durus valde, imo potius, quod molestum est, valde mollis capitur, consuetudine.

Reason 7.

ne mala & diutina fractus, qui vitis

simul & emariunt & induruit, Sen. ep. 113. ⁱ Qui non est bodie cras minus opus erit, Ovid. Remed. l. 1. ^k Consuetudo peccandi tollit sensum peccati, Bern. de cons. 2. 4. ^l Tō ēdōs oī s qūōn 10 dīcunt, Arist. Eth. Mag. l. 2. a. 6. Consuetudo altera natura, Cic. Fin. l. 5. Ver. de Divers. 14. ^m Ier. 13. 23. Natura & consuetudo robustissimam faciunt & invictissimam cupiditatem, Aug. ad Simpl. l. 1. c. 1. Ex voluntate perversa facta est libido, & dum servitur libidini facta est consuetudo: & dum consuetudini non resistitur, facta est necessitas. Idē Conf. l. 3. c. 5. In veterata in nobis malorū omnium labe, aliter jā nō vitiosi esse nō possunt, nisi ut omnino nō sint, Saty. de Prov. l. 6. Longo quod usu in prava usq. induruit, multo facilius frangeris quā flexeris, Buch. Bapt. ⁿ Τελεία τὴ ἀρετῇ ἡ ἀνθρώπου. Οὐ μὲν γὰρ ἀρετῇ, ἀλλ' ἰσχυρῶς. Εἰς δὲ ἀρετῇ οὐκ ἔστιν οὐκ ἔστιν πῶς ἀρετῇ. Τελεία δὲ μάλιστα ἀρετῇ ὅτι ἐπὶ τῇ ἀρετῇ. 28. οὐκ ἔστιν, Arist. Eth. Nic. l. 1. c. 1. & Mag. l. 1. c. 34. et Eudem. l. 4. c. 1. Διὰ τοῦτο οὐκ ὁδὸς ὡς ἐστὶν, Plato de Rep. l. 4. Iustitia instar similitudinis est, sine qua nihil quicquā juvat. Sine iustitia nihil valet, Cic. Offic. l. 2. nihil potest esse laudabile, lb. l. 1. Domina siquidē est omniū et regina virtutū, lbid. l. 3.

The Christian Man's Care.

39

ment, and Concord? ^h Without which those former also are of no use, of no force. The very Name of Peace is sweete; but the thing it selfe much sweeter. ^a Behold, saith the Psalmist, ^a how goodly and how pleasant a thing it is for brethren to dwell together in unitie! ⁱ It is for the pleasantnesse of it, like the precious & Ointment that was poured upon Aarons Head, that wet his Beard, and ran downe to the very skirts of his Garments. It is ^b delightfull not to those themselves alone, that are at unitie among themselves, but it fendeth forth a pleasing savour to their neighbors round about them: as on the other side, contentious persons are not troublesome to either other onely, but to all that dwell neare unto them. ⁱ Concord in societies, is as Harmonie in consorts, which being duly observed, maketh the Musicks delightfull, being not observed, by jarring maketh all harsh and untunable, as well to the hearers, as to the singers themselves. Again, for the profitablenesse and behovefullnesse of it, ^k It is like the dew of Hermon, and that that cometh downe upon the Hills of Sin. It is as a sweet ^l dew, that maketh all things grow and thrive, as the contrarie spoileth and layeth all things waste, like the ^m blast of some malignant aspect. ⁿ Concord and agreement addeth strength even to weak things; discord and disagreement bringeth the strongest to wracke. And no marvell: For

[illegible]

p. Indicia, longiusque
 effugere possunt pace
 subacti Cic. Phil. 2.
 c. Ephronis ille, quod
 dicitur, quodam
 modo, Greg. Nazian. de Pat. 3.
 Dux imperii est pa-
 cis: res vendisse 16
 iucunda, tum salu-
 taria, Cic. Philip. 2.
 c. 13.
 d. Psal. 133. 1.
 e. Meliorum à ci-
 vibus, cogitatum 3,
 67. 2. Auctoritate
 tua, Greg. Naz. de
 Pastor.
 f. Psal. 33. 2.
 g. Lat. 8. 2. 2.
 h. Pacis semitas, ut
 in tranquillitate a-
 menti, simplicitate
 cordis, vinctum a-
 moris, consensum
 charitatis: Hæc est
 quæ simulantes tol-
 lit, bella componit,
 iras comprimit, dis-
 cordes sedat, inimi-
 cos conciliat, cum-
 bitis est placina, Aug.
 de civ. Dom. 97.
 i. Quod in civi-
 tate nostra, in ro-
 tato concordia, ar-
 dissima est, op-
 timum modum
 in civitate, de
 Republ. 2. Aug. de
 Civ. de. 2. 2.

- with-

• Nihil beatum nō
favente numine.
Osi 38 idic cu-
tugi 38777 a-
vdi. Osi 38777
idic 38777 a-
tūc, Esayh. Theb.
P Psal. 133. 3.

• Vers. 1.

• Mat. 18. 19, 20.
Rom. 16. 20.

• Pacis Deus nisi
pacē colentibus be-
nedictionem nō da-
bit, Cyprian. Quid
simulantes amas,
quod auctori pacis
placere non potest?
Non potest concordi-
am habere cū Chri-
sto, qui discors esse
voluerit cum Chri-
stiano, August. de
verb. Dom. 57.

• Ephes. 4. 1. - 6.

• Col. 3. 14.

• Rom. 12. 5.

• 1 Cor. 12. 12, 27.

• 1 Cor. 12. 13.

• 1 Cor. 3. 6.

• Philip. 2. 1, 2.

• Act. 4. 32. Rom.

15. 5, 6. 1 Cor. 1. 10.

Phil. 3. 16. & 4. 2.

Ti 2. 14. 15. 16.

• 1 Cor. 1. 10.

Phil. 3. 16. & 4. 2.

Ti 2. 14. 15. 16.

• 1 Cor. 1. 10.

Phil. 3. 16. & 4. 2.

Ti 2. 14. 15. 16.

• 1 Cor. 1. 10.

Phil. 3. 16. & 4. 2.

Ti 2. 14. 15. 16.

• 1 Cor. 1. 10.

Phil. 3. 16. & 4. 2.

Ti 2. 14. 15. 16.

• 1 Cor. 1. 10.

Phil. 3. 16. & 4. 2.

Ti 2. 14. 15. 16.

• 1 Cor. 1. 10.

Phil. 3. 16. & 4. 2.

Ti 2. 14. 15. 16.

• without the Blessing of God what can prosper;
yea or subsist? But ² There, saith the Psalmist,
hath God promised his Blessing, (to wit, ¹ where
Brethren agree together in one) and life for ever-
more. But ² the God of Peace will give ¹ no blessing
there, where Peace and Vnitie is not. So that there
is nothing more delightfull, more beboorvfull
than Peace. In regard whereof, it is that the A-
postle Paul so oft, and so instantly entiteth un-
to it. ² I therefore Paul, the Lords Prisoner, be-
seech you, that you would walke worthy of the Cal-
ling wherunto you are called; with all humblenessse
of minde, and meeknesse, with long suffering, sup-
porting one another through Love, Endeavouring to
retaine the unitie of the Spirit in the ² bond of
Peace. There is ² one Bodie, and ¹ one Spirit, one
Faith, one Hope, one Baptisme, ² one Lord, one God
and Father of all, above all, through all, and in you
all. And againe, to passe by many other pas-
sages; ² If therefore there be any consolation, if
any comfort of Love, if any communion of Spirit,
if any bowels and compassions; Fulfill yee my joy,
that yee be ² like minded, like affected, of one ac-
cord, and of one judgement. And so ² proceedeth
he to dehort them from selfe-will, selfe-love,
selfe-respect, and selfe-conceit, the very bane and
pests of agreement and concord. ⁴ This there-
fore should you strive and labour by all means
to maintain among your selves, being (as ² A-

Plat. Mla 17777 Nō oīmaia 17777, Gregor. Naz. in Basil. • Phil. 2. 3, 4. • Δεῖ
πάντων ὁμοθυμαδὸν ὁμολογεῖν, ἐν κυρίῳ καὶ κυρίῳ ἑαυτοῦς κενώμεναι, Chrysost. in 1 Cor. hom.
19. Hanc ergo qui accepit teneat; qui perdidit repetat; qui amisit, exquirat, Aug. de verb.
Dom. 57. • Gen. 13. 8.

brabano

The Christian Mans Care.

41

brabam told Los) brethren; and being ^e called and joyned together (as the Apostle speaketh) into one Bodie. But ^e withall, you must have a care that this your Peace bee the Peace of God, that it be in God, and for God; that the maine aime of your agreement be the advancement of Gods Kingdome, and the maintenance of Right. For ^b if Peace be not joyned with Pietie, better no Peace than such Peace; ⁱ if agreement be not joyned with justice and equitie, better no agreement at all than such. As it is ^b no Conncell, but a Conventicle, wherein Truth is not aimed at: so it is ⁱ no Societie, but a Conspiracie, wherein right is not regarded. When men are, as Simeon and Levi, ^m Brethren in evill; when they combine themselves together to injure and wrong others; ^a such agreement and concord is worse than any discord or disagreement whatsoever. And ^o the more strongly men in such case are united together, the worse they are, the more evill they may doe; yea the worse it is for themselves too. For the more they are united and conjoined either with other, the more are they dis-united and dis-joined from God.

But to leave this Digression, though not altogether impertinent, which ^p the present Occa-

quibus est una malitia, & unus ad malefaciendum consensus, Autor operis imperfecti. in Matth. bom. 26. ⁿ Εὐὶ τῷ Ναβὺλ πολέμου μοι ἵς ἡ συμφορὰ χαλασπύλιον ἄγαν, Chrysost. in Mat. 35. Pax cum bello sub Sylla de crudelitate certavit & vicit. Aug. de Civit. l. 3. c. 28. ^o Ut pernitiosum est, si bonitas de se bonis, ita pernitiosius est, si nō de se malis. Erantur ut enim iusta, dū dividuntur iniusti. At verō contra bonos vehementer praevalent, quādo in malo se cōcediter tenent, Greg. Mor. l. 34. c. 3. Qui iniquos paci sociat, iniquitati vires administrat: quia bonos deterius deprimunt, cum unanimiter persequuntur, Idem Passer. part. 3. c. 1. S. 24. ^p I was that morning admonished, that somewhat of this Argument was of course by the Doners desire required and expected.

^e Coloss. 3. 15.

^e Καὶ μηδὲς διέ-
δωκεν αὐτῷ, ἐπὶ
πάντων εἰρήνην ἀ-
γαπήσειον, (οἰδοὺς
ὅτι ἡ εἰρήνη πρὸς θε-
οῦ, καὶ ὁμοῖοιαν
βλαβερώτατην.)

^b ἀπὸ τῆς καλῆς,
καὶ ἐπὶ καλῷ καὶ
θεῷ (σωτηρίας),
Greg. Naz. de Pa-
ce 1. Ἐστὶ καὶ καλὴ
ὁμόνοια, ἣς καὶ κα-
λὴ διαφωνία, Chry-
sost. in Ioan. bom. 57

ⁱ Κατακρινόμενοι
ὑπὲρ ὁμοφροσύνης ὑ-
πὲρ ἐκείνης δια-
στασις, Greg. Naz.
ibidem.

ⁱ Sine iustitia pax
nulla est, Cie. de Re-
pub. l. 2. Aug. de Ci-
vit. l. 2. c. 31.

^k Conciliabulum,
sive conventiculus,
non concilium.

ⁱ Συμφορὰ, Ἀδ. 23. 13. ὅτι πάλαι
καὶ ὁμοφροσύνη κα-
λὴν ἐστὶ καὶ ἀγα-
θὴν, Chrys.
in Matth. bom. 35.

^m Fratres in malo,
Gen. 49. 5. Pax ma-
la est inter malos, ut

G

sion

The Christian Mans Care.

tion in part required of me; and to returne to the maine Point that wee are principally to pursue.

Reason 8.

Therefore, lastly, are Gods Kingdome and his Righteousnesse first to be sought, because

The seeking thereof will be the most Compendious Course for the

Compassing of our owne Desires.

For why do men neglect to looke after Gods

Moratur me res familiaris. Sic illam diffidere volo, ut sufficere mihi hoc agenti possit, ne aut paupertas mihi oner
Member 4.

Benefit.

si sit, aut ego alicui. Quantum sat est, nō dum habeo. Si ad illam summam pervenero, tunc me totum philosophia dabo, Sen. epist. 17.

5. Quid in longum ipse te differt? expellat te ne senioris questus, aut ex morae compedium, aut tabulas beati senis, cum fieri possis pa-

Observ. 5.

tim dives? Repraesentat opes sapientiae: quae cuiusque superotianus fecit, dedit, Ibidem. 2. Eodem quod sensum attinet, videntur; etiamsi ad Deum, non ad Regnum referri Syntaxis Grammatica postulat. Atque hoc est quod Calvinus in hunc locum voluit. Quem inique igitur Maldonatus taxat tanquam Graecarum literarum imperitum. 3. Virtus omnia in se habet: Omnia adsum bona, Quem penes est Virtus, Plaut. Amph. 2. 5. Est tanti laborare, omnia bona simul occupaturus, Senec. epist. 76. 4. Psal. 37. 3, 4.

Kingdome? Forsooth, because they must build their houses, they must feather their nestes first: they must get something that may bee a stay to them hereafter, that they may bee able to defend the world withall. To remove therefore this rubbe, and to rid and ease men of this care, our Saviour here telleth them, that ¹ upon the due seeking of Gods Kingdome and his Righteousnesse, or the Righteousnesse thereof, (for ² all commeth to one effect) all these things that men so much desire and looke after, and take so much thought and care for, shall bee by God himselfe provided for them, supplied unto them, and cast in thereupon as an advantage thereunto.

So that

³ This one thing will bring all with it, it will helpe us to all things, that our heart can desire.

⁴ Trust in the Lord, saith the Psalmist, and doe

⁵ Trust in the Lord, saith the Psalmist, and doe

good,

The Christian Mans Care.

143

good, and thou shalt assuredly be fed. Delight thy selfe in the Lord, and he will give thee thine owne hearts desire. ^a Hee will be ^b thy Sunne and thy Shield; he will give thee grace and glory: and hee will deny thee no good thing, so long as thou ledest a godly life. As ^c when Salomon asked Wisdom, it pleased God so well, that he gave him Wealth and Honour together with it; so upon the seeking hereof, we shall not onely finde it, but we shall have all other good things cast in upon us together with it.

Not indeed can it be otherwise.

For first, we shall have thereupon our right to all things restored us in Christ. ^a All things, saith the Apostle, whether present, or future, this world or the next, all things, I say, are yours; and you Christs; and Christ Gods. As ^b Christ, so all Christians are ^c in Christ ^d Heires of all things. And for ^e God therefore to deny them ought, were to deny them of their owne.

Secondly, they that thus doe, are ^f Gods Children in Christ; and ^g may have for the asking what they will at Gods hands. For, ^h If you that are evil, saith our Saviour, aske so give good things to your Children; how much more will your heavenly Father give you good things, if you aske him? ⁱ He feedeth the fowles of the aire, and the beasts of the fields: and hee that is carefull to provide for his hounds and his hawkes, will hee suffer his Children to beg and starve, that must one day be his heires?

and inwardly, & outwardly, & presently, &c. ^j Epist. ad Rom. cap. 8. v. 32.

G 2

Thirdly,

^a Psal. 84. 11.
^b Deni Sol et Scutum, dabit gratiam & gloriam.

^c 1 King. 3. 9-13.
^d 2 Chron. 1. 11, 12.

^e 11. 22. 11. 23.

Reason 4.

Reason 1.

^a 1 Cor. 3. 22, 23.

^b Hebr. 1. 2.

^c Gal. 3. 26.

^d Rom. 8. 17.

^e Apoc. 21. 7.

^f Auctoſter Deus rogas, nihil illam de alieno rogaturus, Sen. epist. 10.

Reason 2.

^g 1 Iohn. 1. 12.

^h Gal. 3. 26.

ⁱ 2 Cor. 8. 17, 18.

^j 1 Iohn. 2. 13. & 16. 23.

^k 1 Iohn. 3. 14, 15.

^l Math. 7. 11.

^m 1 Psal. 147. 9. Mat. 6. 26.

ⁿ Epist. ad Rom. cap. 8. v. 32. & 11. 22, 23. & 11. 24. & 11. 25. & 11. 26. & 11. 27. & 11. 28. & 11. 29. & 11. 30. & 11. 31. & 11. 32. & 11. 33. & 11. 34. & 11. 35. & 11. 36. & 11. 37. & 11. 38. & 11. 39. & 11. 40. & 11. 41. & 11. 42. & 11. 43. & 11. 44. & 11. 45. & 11. 46. & 11. 47. & 11. 48. & 11. 49. & 11. 50. & 11. 51. & 11. 52. & 11. 53. & 11. 54. & 11. 55. & 11. 56. & 11. 57. & 11. 58. & 11. 59. & 11. 60. & 11. 61. & 11. 62. & 11. 63. & 11. 64. & 11. 65. & 11. 66. & 11. 67. & 11. 68. & 11. 69. & 11. 70. & 11. 71. & 11. 72. & 11. 73. & 11. 74. & 11. 75. & 11. 76. & 11. 77. & 11. 78. & 11. 79. & 11. 80. & 11. 81. & 11. 82. & 11. 83. & 11. 84. & 11. 85. & 11. 86. & 11. 87. & 11. 88. & 11. 89. & 11. 90. & 11. 91. & 11. 92. & 11. 93. & 11. 94. & 11. 95. & 11. 96. & 11. 97. & 11. 98. & 11. 99. & 11. 100.

Reason 3.

* Luke 12. 32.

1 Qui dabit regnū,
non dabit viaticū?

Aug. de verb. Dom.

Ο τὰ μὲν οὐκ ἔχον, πολλὰ μάλ-
λον τὰ ἐλάττω δό-
σει, Chrysostom: in
Matth. 22.m 1 Chron. 29. 11,
12.

Reason 4.

n Iohn 3. 16.

o Rom. 8. 32. Πῶς
ἡμᾶς ἀγαπήσει, ὁ
πῶς ὁ υἱὸν τοῦ θεοῦ
ἐπέσταλκεν ἵνα ἡμᾶς
ἀγαθὰς ἀπολάβωμεν,
καὶ ὁ υἱὸς τοῦ θεοῦ
ἀποθνήσκων ἡμῶν
ὑπὲρ ἡμῶν, καὶ ἑα-
σάμενος ἑαυτὸν, ἵνα
ἡμᾶς ἑαυτὸν ἀπο-
στείλῃ, Chrysost.
in Rom. hom. 15.p Qui misit unige-
nitum, immisit spi-
ritū, promissit vul-

Vses 4.

Vse 1.

Admonition.

tum, quid tandem
tibi negaturus est?Bern. de Temp. Ni-
hil ei negatur cre-
ditur, quem ad e-
sum vitali horia-
tur, Hieron. de Fil.
Prædig.

q 1 Iohn 4. 9, 10.

r Galat. 4. 6. s Matth. 5. 8. t Optimum est curam principalem a-
nima impendere. Eucher. ad Valer. Vt primas apud nos curas, que prima habentur, obti-
nuerunt: summæque sibi sollicitudinis partes, que summa est, salus vendicet. Omnia vincat eo
studio, quo præcedit omnino, Ibidem.

Thirdly, he hath prepared a *Crowne*, a *King-
dome* for them. * *Feare not*, little flocke, faith
our Saviour; it is your Fathers will to bestow a
Kingdome upon you. And, *I will he deny them a
Crown*, that will give them a *Crowne*? Will hee
deny them a bit of bread, or a cup of drinke, (m all
the wealth in the world is no more with him; he
can as easily give the one as the other) that pur-
poseth one day to make them *Kings*.

Yea lastly, he hath bestowed his owne, his only
Sonne on them. n *He so loved them*, that he gave
his only begotten *Sonne* for them. And, o *He that
spared not his owne Sonne*, but gave him up to death
for them; how can he but give them all things toge-
ther with him? p *He that sent his Sonne to die
for them*, hath r *put his Spirit in them*, and hath
s *promised them the fruition of his blessed presence*
for ever; how can hee refuse to provide for
them, and confer upon them whatsoever good
thing they shall stand in need of, while they
live here?

Now this first serveth to admonish all Chri-
stian men, yea all men in generall, both what
they should *first* and *most*, and what they should
last and *least* care for. t *Their first* and *principall
care* should be for the *principall* things, that is,
for *spirituall* things, for Gods *Kingdome* and his
Righteousnesse, for sanctification and true holi-

nesse.

nesse. * These are the things that most incere-
ly concerne them; and without which they can
have no benefit of ought else. And these are the
things that God would have them most to
looke after: As for other things, when we have
so done, hee would have us leave the care of
them wholly to him. * *Roll thy burden upon the
Lord, saith the Psalmist, and he will maintaine
thee.* * *Cast all your care upon him, saith S. Peter;
for hee taketh care for you.* And, * *Take you no
thought for ought, saith S. Paul: but let all your wais
be made knowne unto God by prayer. He * knoweth
what is fit for you, and he will supplic you.* What
a deale of trouble, and distraction might wee
free our selves of? How great quietnesse and
sweet tranquillitie of minde might we procure
to our selves, if we could doe thus?

But alas how contrarily (and let that be the
next Vse) are most men affected to that that
God would here have?

God would have men take care for *spirituall*
things, and leave the care of *temporall* things
wholly to him. Whereas most men take a
cleane contrarie course. * All the care they
take is for *temporall* things, and as for *spirituall*
things, they say, they will leave all to Gods mer-
cie: They will take to themselves Gods part,
and they will leave God their part. What he
would doe himsele, they will doe; and what
he would have them doe, that they put off and
referre wholly to him. Temporall things they
will be sure to looke for, they will not trust God

*Quis extruendi,
nisi cum fundamen-
ta jeceris, locus est?
Superedificare ca-
teras uilitates de-
stinatis salus fun-
damentum est. Co-
terli quomodo quis-
piam sequentia ad-
dat, si nec prima
possederit? Id. ibid.
* Psal. 113. 22.
* 1 Pet. 4. 4.
* Philip. 4. 6.*

** Matth. 6. 32.*

Vse. 2.

Reprehension.

Error 1.

** O mōrē ams
xela & mēpila
flor, abyō uis
qel? uadqian,
uē arrea? uēg-
uor, chryst. in
Matth. 22.*

with them: But for spirituall things if they will not be found without seeking, for their parts they are never like to be sought after.

Error. 2.

• Περὶ τῆς ψυχῆς.
• πρὸς τὴν, Chrysost.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.

• Si caro famula,
anima domina, non
oportet posteriore
loco nec dominum
ponere, ac famulam
iniquo jure prefer-
re, Eucher. ad Valer.

• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.

• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.

• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.

• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.

Againe, spirituall things God would have to be esteemed as the *principall*, and to be set in the *first* place; and *temporall* things to bee reckoned of as *secondarie* matters, as things *accessorie* unto them. Whereas worldly men generally take a direct contrary course. They *set the cart*, as wee say, *before the horse*. They make *Sara* tend on *Hagar*; the *Mistresse* wait on the *hand-maid*. They make the *principall* the *accessorie*, and the *accessorie* the *Principall*. Take most pains in that, that God would have them to take least in; and take least paines in that, that God would have them to take most in. *First Gods Kingdome and his Righteousnesse*, saith *Christ*, and then *Riches* or *those other things*, *meat, drinke, and apparell*. But *first Riches*, saith *the World*, *moneyes* and *meanes* of maintenance, (for *these* must be had howsoever) and *then Religion and Righteousnesse* may a little, time enough, be looked after, when wee are once furnished of the former.

Yea *Gods Children* themselves are oft-times too much faultie in this kinde: Too slacke and careless in seeking after the best things; and more careful than they should be, for the things

• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.
• Tō δὲ πρὸς τὴν, Lucian.

The Christian Mans Care.

347

of this life. Not so diligent in attending as they should be, with *Mary*, that ^m *one thing, that is only necessary*, and without which nowordly thing can ought avails them; and on the other side, with *Martha*, ⁿ *troubled about many things*, and those many times such as they might very well be without; much perplexed and distracted with care and thought about provisions for the bodie, for the backe and the belly, for meat, drinke and apparell; (that which our Saviour here ^o had reprov'd in his followers before) as if either they wanted ^p a Father to provide for them, or ^q their Father were ignorant of their wants. ^r If wee see a young man grow worldly, full of care and thought for the world; we are readie to say, *Sure his Father is deceased, and his Friends gone; he hath lost those that should looke after him; he hath no bodie left to take care for him but himselfe; else ^s he would never have been so worldly, so full of care as he is.* But our heavenly Father is not dead: (he ^t *liveth for ever to doe for us*;) nor doth or can ^u his care die for them, whom he hath once vouchsafed to undertake the care of. And it is a great wrong therefore, that *Christian* men offer to this their carefull and provident Father, when they are so full of care themselves.

But doth *care* at all then depend on *Christians*? may some man say. Or is all *Care* utterly condemned? Should *Christian* men be like those of ^v *Lazare*, a sort of carelesse people; to live looking after nothing, but ^w *put off all to Gods providence,*

^m *Unicum necessarium, Luke 10.41.*

ⁿ *Solliciti de multis, Luke 10.41.*

^o *Mat. 23.23, 28, 31.*

^p *Luk. 12.22, 29.*

^q *Matth. 6.26.*

^r *Matth. 6.32.*

^s *Luke 12.30.*

^t *Perkins alicubi.*

^u *Ὁ θεὸς ζῶν ἰσχυρὸς καὶ ἀκαταρμήτους. Aristot. Rhetor. 1.2. c.12.*

^v *1 Tim. 6.17.*

^w *Apoc. 15.7.*

^x *Esay. 49.15.*

^y *Question.*

^z *Mat. 16.17.*

^a *Qui finxit alas papilionum, in curabis omnia. Luxuriosa est deus. lig. de Subtil.*

providence, and so let things goe as six and sevens,
as we say.

Answer.

Not so neither. We must wisely distinguish here, that we neither wheele into the *whirle-pit* of *distrustfulnesse* on the one hand, nor wrecke our selves against the *rocke* of *rechelesnesse* on the other. There is a two-fold care, yea or care-

^c *Sollicitudo diligē-*
tia, μελέτη.

^d *Sollicitudo diffi-*
dentia, μετρη.

^e *Prov. 27. 23. &*
22. 29. Phil. 4. 8,

^f *9. 1 Tim. 5. 4. 8.*
Philip. 4. 6.

^g *1 Tim. 6. 8, 17.*

fulnesse, if you will: there is ^c a *carefulnesse* of *diligence*; and there is ^d a *carefulnesse* of *diffi-*
dence: the one is *approved* and *commended*; the other is *disallowed* and *condemned*: we are ^e *en-*
joyned the one; wee are ^f *inhibited* the other; nor doth the one necessarily follow the other, or the expulsion of the one exclude also the o-
ther. Conceive it by a plaine and familiar in-
stance. A *Father* placeth his *Sonne* in a *Farme*, furnisheth him with a *stocke*, biddeth him play the *good husband*; and further assureth him, to put him out of all feare, that, if things fall out otherwise than well, so that it bee not by his owne wilfull neglect or default, he will supplie him and set him up againe. The *Sonne* in such case, though he may well be the lesse *distrust-*
full, yet ought not to be the lesse *diligent*, for this his *Fathers* kinde offer, and the *assurance* gi-
ven him of such supplies. Nor ought Christi-
an men therefore to bee the lesse carefull of

^h *Prov. 6. 6, 7, 8.*
Eccl. 12. 11, & 28. 19.

ⁱ *2 Thess. 3. 6, 11.*

^h walking diligently and industriously in those places and callings whereunto God hath assign-
ed them, or in following the affaires and do-
ing the duties that doe thereunto appertaine.

ⁱ *2 Thess. 3. 6, 11.*

(They ⁱ *walke inordinately*, saith the Apostle, that

that ¹ follow not their owne worke, and as well ² earne, if they be able, as ³ eat their owne bread;) because God hath graciously promised, and undertaken to provide for them. ⁴ Walke they must each one carefully ⁵ within the compasse of his calling, and expect ⁶ Gods blessing upon their labours and endeavours. But for the issue and event of them, they must not be troubled and distracted about it; but ⁷ leave that all to God, ⁸ assuring themselves that hee will not see them to want, howsoever things fall out, but will furnish them ever with what is fit.

And so in the third place, this serveth to meet with a conceit that keepeth many from looking after the things of Gods Kingdome, because they feare that they shall want necessities, if they shall so doe. For, to omit that true ¹ Faith, as *Ierome* speaketh, *feareth not Famine*: and againe, that he is unworthie this Crowne, this Kingdome, that preferreth worldly trash before it, or ² that is not content ³ willingly, yea and ⁴ gladly, ⁵ to forgoe the one, for the attaining and compassing of the other: Such feare is wholly superfluous; it is a groundlesse feare: Since that God the Father by *Iesus Christ* his Son and ⁶ his Surety, hath here given thee assurance; that so long as thou seekest it as thou oughtest, ⁷ thou shalt never want ought; all other things shall be from God himselfe supplied to thee with it. And ⁸ the Lions themselves therefore, saith the *Psalmist*, (and the Lion is the ⁹ King of beasts,) shall hunger and starve; those that are

H

like

¹ 1 Thess. 4. 11.
² 2 Thess. 3. 10.
³ 1 Thess. 3. 12.
⁴ 2 Cor. 12. 16.
⁵ 1 Cor. 7. 20, 24.
⁶ Deut. 28. 8.
⁷ Psal. 128. 1, 2.
⁸ Psal. 37. 3.
⁹ 2 Sam. 10. 12.
¹⁰ Hebr. 13. 5, 6.
Use 3.
Prevention.
¹ Fides famem non formidat, Hieron. ad Heliodor.
² Mat. 13. 44, 45, 46.
³ Luke 14. 26, 33.
⁴ Philip. 3. 7, 8, 9.
⁵ Hebr. 10. 34.
⁶ Omnia relinquit, ut hoc habeam, Sen. epist. 76.
⁷ 2 Cor. 1. 20.
⁸ At necessaria decurrunt. Deesse non poterit, Sen. op. 17.
⁹ Psal. 34. 10.
¹⁰ Prov. 30. 30, 31.
¹¹ Rex ferarum, Iste Orig. 4. 10. 6. 8.

providence, and so let things goe at six and sevens,
as we say?

Answer.

Not so neither. We must wisely distinguish here, that we neither wheele into the *whirle-pit* of *distrustfulnesse* on the one hand, nor wrecke our selves against the *rocke* of *recklesnesse* on the other. There is a two-fold *care*, yea or *carefulnesse*, if you will: there is ^c a *carefulnesse* of *diligence*; and there is ^d a *carefulnesse* of *diffidence*: the one is *approved* and *commended*; the other is *disallowed* and *condemned*: we are ^e *enjoyned* the one; wee are ^f *inhibited* the other; nor doth the one necessarily follow the other, or the expulsion of the one exclude also the other. Conceive it by a plaine and familiar instance. A *Father* placeth his *Sonne* in a *Farme*, furnisheth him with a *stocke*, biddeth him play the *good husband*; and further assureth him, to put him out of all feare, that, if things fall out otherwise than well, so that it bee not by his owne wilfull neglect or default, he will supplie him and set him up againe. The *Sonne* in such case, though he may well be the lesse *distrustfull*, yet ought not to be the lesse *diligent*, for this his *Fathers* kinde offer, and the *assurance* giuen him of such supplies. Nor ought Christian men therefore to bee the lesse carefull of ^g walking diligently and industriously in those places and callings whereunto God hath assigned them, or in following the affaires and doing the duties that doe thereunto appertaine. (They ^h *walk* *inordinately*, saith the Apostle, that

^c Sollicitudo diligē-
tie, μελέτη.

^d Sollicitudo diffi-
dentie, μετρη.

^e Prov. 27. 23. &
22. 29. Phil. 4. 8,

9. 1 Tim. 5. 4, 8.
^f Philip. 4. 6.

1 Tim. 6. 8, 17.

^g Prov. 6. 6, 7, 8.
^h 12. 11, et 28. 19.

ⁱ 2 Thess. 2. 6, 11.

that ¹ follow not their owne worke, and as well ² earne, if they be able, as ¹ eat their owne bread;) because God hath graciously promised, and undertaken to provide for them. ^m Walke they must each one carefully ⁿ within the compasse of his calling, and expect ^o Gods blessing upon their labours and endeavours. But for the issue and event of them, they must not be troubled and distracted about it; but ^p leave that all to God, ^q assuring themselves that hee will not see them to want, howsoever things fall out, but will furnish them ever with what is fit.

And so in the third place, this serveth to meet with a conceit that keepeth many from looking after the things of Gods Kingdome, because they feare that they shall want necessities, if they shall so doe. For, to omit that true

^r Faith, as *Ierome* speaketh, *feareth not Famine*: and againe, that he is unworthie this Crowne, this Kingdome, that preferreth worldly trash before it, or ^t that is not content ^u willingly, yea and ^v gladly, ^w to forgoe the one, for the attaining and compassing of the other: Such feare is wholly superfluous; it is a groundlesse feare: Since that God the Father by *Iesus Christ* his Son and ^x his Surety, hath here given thee assurance; that so long as thou seekest it as thou oughtest, ^y thou shalt never want ought; all other things shall be from God himselfe supplied to thee with it. And ^z the Lions themselves therefore, saith the Psalmist, (and the Lion is the ^b King of beasts,) shall hunger and starve; those that are

H

like-

¹ 1 Thess. 4. 11.
² 2 Thess. 3. 10.
¹ 1 Thess. 3. 12.
^m *Strong* *usq*
usq *usq*, Phil. 3. 16.
ⁿ 1 Cor. 7. 20, 24.
^o Deut. 28. 8.
Psal. 128. 1, 2.

^p *Psal.* 57. 3.
² *Sam.* 10. 12.
^q *Hebr.* 13. 5, 6.

Vse 3.

Prevention.

^r *Fides famem non formidat*, *Hieron.* ad *Heliodor.*
^t *Mat.* 13. 44, 45, 46.
^u *Luke* 14. 26, 33.
^v *Philip.* 3. 7, 8, 9.
^w *Hebr.* 10. 34.
^x *Omnia relinquit, ut hoc habeam*, *Sen.* *epist.* 76.
^y 2 Cor. 1. 19.

^z *At necessaria de- crunt.* *Dei* *non poterit*, *Sen.* *epist.* 17.
^b *Psal.* 34. 10.
^b *Prov.* 30. 30, 31.
Rex servatum, *Isa.* *Orig.* 4. 10. 6. 6.

c Psal. 72. 14. Plu-
viam escatili. Ter-
tul. de Patient.
d Psal. 78. 30. &
114. 8. Petram a-
quatilem, Ibid.
e Psal. 107. 35.
2 King. 3. 17.
Esai. 43. 19, 30.

Vse 4.

Encourage-
ment.

f Psal. 34. 9.
g Sicut, 1 King.
17. 32, 33. & alibi.

h Parare unde vi-
vam volo. Simul &
parare discere. Sen.
ep. 17. i. vis parare?
Parandi rationem
discere, Lips.

* Desere palatia: nã
Gloria Caris, in
crucibus & morti-
bus Semper est ob-
noxia, Petr. Bles.
ep. 57. — dum excel-
sus steti, numquam
penere destiti. Sen.
lib. 3. 1.

i Panem beavit au-
la, plures perdidit:
Sed hoc quoque ipse,
quod beavit, perdi-
dit. Jerem. 17. 7, 8.

likeliest to be fed: But those that seeke the Lord
shall want nothing that is good. Hee * will raine
bread from heaven, and * let the flint stone a-
broach, and turne * the drie and waste wilder-
nesse into rivers of water, before his shall pine
and perish.

Yea this rather should enduce, encite, and
encourage us to seeke, as the more carefully, so
the more cheerefully after these things, consi-
dering that so gracious a promise is annexed
thereunto *f* Feare, that is, *g* serve the Lord di-
ligently, yee his Saints, saith the Psalmist: for
there shall nothing bee wanting to them that feare
him. *h* Wouldest thou then bee cared for?
Wouldest thou be provided for? Wouldest
thou need to take no more thought or care for
ought? Get thee into *Christs Court*; get thee a
place in *Gods Kingdome*. Men thinke they shall
be well, they shall be safe, they shall be made
for ever, when they have got some place, so it
be at least some gainfull one, about the *King*, or
belonging to the *Court*: such an office could
they compasse, they should never need more to
feare war, or to take further care for the world.
Yet we know and see that such places oft bring
* a world of cares with them, & * are a means oft
to bring men to want. But he that hath a share
in this *Kingdome of God*, shall never indeed need
to take further care for ought, shall never need
indeed to feare any defect. * *Blissed is the man*,
saith the *Prophet*, that dependeth upon God, for he
shall bee as a Tree planted by the waters side, that
spreadeth

The Christian Mans Care.

51

spreadeth her roote alongst the river, and doth not
feele when the searching beate commeth, but continu-
eth ever greene, and taketh no thought for the yeere
of draught, nor at any time ceaseth to haue fruit on
her. Forbeare not therefore the following here-
of for feare of want; but follow these things
rather if thou wouldest not feare want.

In like manner for your *Children*, would you
have them so provided for, that you should
not need to take any further care for them in
that kinde? *Distrastfull care*, I meane still, and
of uncertaine event; for otherwise ¹ *Parents*
ought to be carefull to provide for their children;
and ² *he is worse*, I say not, *than an Infidell*, but
³ *than a brute beast*, that doth otherwise. But
would you so doe for them, that they may bee
sure not to want? which otherwise, ⁴ though
you leave them never so much, they may doe.
Doe the like for them, that you are exhorted
here to doe for your selves. A poore man when
he hath gotten his childe once into the *Hospi-
tall*, how glad is he? he thinketh hee need take
no more care for him, whether hee live or die,
whether he leave him ought or no; (and yet he
will do his best to get somewhat to leave him;)
he knoweth there he shall not want. But get
your *Children*, say I, not into *Christs Hospitall*,
but into *Gods Kingdome of Grace*, and they shall
then bee sure indeed never to want, you shall
need to take no further thought for them. Let
this be thy *first care*, and thy *principall care*, as for
thy selfe, so for them, *how to make them*
rich,

1. Cor. 13. 11.
2. Tim. 4. 8.
3. Nabum. 2. 13.
Thren. 4. 3. Ipse fe-
ra ferissima fatus
suaq. vent, enutri-
unt. mibi pullis
circumvolantes ra-
pinis profligatis,
Aug. de Civit. 1. 19.
6. 12.
4. Eccl. 4. 14. Am-
ple & regia opas,
ubi ad quoniam domi-
nari pervenerunt,
munera dissipant,
Sen. de Breui. vit.
c. 1. Irm & q. su-
bia, qui modo cru-
su traipollunt.

1. Cor. 13. 11.

2. Tim. 4. 8.

3. Nabum. 2. 13.
Thren. 4. 3. Ipse fe-
ra ferissima fatus
suaq. vent, enutri-
unt. mibi pullis
circumvolantes ra-
pinis profligatis,
Aug. de Civit. 1. 19.
6. 12.

4. Eccl. 4. 14. Am-
ple & regia opas,
ubi ad quoniam domi-
nari pervenerunt,
munera dissipant,
Sen. de Breui. vit.
c. 1. Irm & q. su-
bia, qui modo cru-
su traipollunt.
3. 7. notiss. id

notiss. id
notiss. id
notiss. id
notiss. id
notiss. id
notiss. id
notiss. id
notiss. id
notiss. id
notiss. id

Genes. 18. 19.

Deut. 6. 6.

1 Chron. 28. 9.

Prov. 24. 21.

Ephes. 6. 4.

1 Tim. 4. 6.

2 Tim. 1. 5. & 3.

15.

Psalm. 115. 13, 14.

Psalm. 37. 18, 19.

Psalm. 37. 25, 26.

Σαύλον μὲν γὰρ

το, καὶ ὁ δαυὶδ ἄλ-

λφ. Σίγνος, Clem.

Alex. Padag. lib. 3.

cap. 7.

Hebr. 11. 37.

Psalm. 37. 10. &

64. 11.

* Sicut contra de

malis Chrysippus a-

pud Plut. de com-

muni. not. Οὐ δὲ

οὐλαὶ μὲν οἱ παῖ-

δες, ἐν δὲ οὐλαὶ β.

Aut sapientem nul-

la re indigere, &

tamen multis illi re-

bui opus esse; con-

tra stulto nulla re

opus est; nulla e-

nim re sciri uti, sed

omnibus eget. Ege-

Objection.

re enim necessitatis

est. Nihil autem sa-

Solution.

pienti necesse est

quod non habet,

Sen. epist. 9.

rich, but ^P how to make them religious, how to worke the sincere ^a feare of God, and ^t faith of Christ into them. This when thou hast once effected, thou needest not bee troubled to thinke what will become of them, if thou beeest taken away from them; or what thou shalt bee able, when thou diest, to doe for them: thou shalt leave them Gods blessing, if thou hast nothing else to leave them; (where Religion and Righteousnesse runneth on in a race, there Gods blessing is also hereditarie with it:) and if thou leave them that, though thou leave them nought else, they shall be sure to doe well, they shall never want ought. For, ^t The Lord knoweth the daies of the upright, or the righteous; saith David: and their inheritance shall abide for ever. They shall not be confounded in the evil time: and in the daies of famine they shall have their fill. And hee confirmeth it further by his owne experience, both concerning them and their issue. ^a I have beene young, and am now old; yet ^z never, either in my younger or elder times, have I seene any righteous man forsaken, or his seed driven to beg their bread. But though he be mercifull and readie to lend, (a meanes many times to lessen and impaire mens estates) yet his seed after him inheriteth the blessing.

Yea but we see even ^t godly men many times in want, may some say.

I answer in a word. ^z They never want what is good, what is necessarie, what is ^a needfull and becomefull for them to have. And whatsoever

is

53

a Tò ὑποχρεῖν
ἀμεινον, Disgen.
Laert. 1.6.

b Καὶ διδόμενον
ἐξ αὐτοῦ βασιλεὺς
καὶ ποιητὴς, καὶ
ἐξ αὐτοῦ ἡγεμὼν
καὶ ἡγεμὼν πάντων
αὐτῶν, καὶ ἡγεμὼν
φιλότητος διανοή-
σας βασιλεὺς καὶ
συμφερόντων ἀπο-
νῶ δυνάστη, Dion.
Chrysost. Orat. 14.

[illegible]

Conclusions.

d 2 Cor. 6. 10.
• Aliud enim non
habere, aliud curare,
Cic. Tuscul. 1. 1.
f Congynum nā est
in bonore solitudi-
nis nostra praestan-
tioribus peiora sub-
jicere, Eucher. ad
Valer.

3 Philp. 4. 4.

h I Pet. 5.7.

i Psalm. 33. I.

Luke 22.35.

2 CON-9.8. Δ12

To end where wee began; let us by any
meanes take heed, lest our immoderate care for
the things of this life, expell and iustle out our
care for things belonging to a better life: ¹ Let
that rather yeeld to this, and ² this then wil dis-
charge us of that: let our *maine* and *principall*
care be for *Gods Kingdome and his Righteousnesse*,
and for other things we may then boldly ³ *cast*
our care upon God, who will be sure thereupon
¹ *sufficiently*, yea ² *abundantly* to furnish us with
whatsoever ¹ he shall see to be *needfull* and *fit*
for us.

ἵστο καλῶς μεζήτων, ἔχ' ἱνα μὲν λαέως, καὶ ἱνα λαέως δεψαδῇ, οὐ. c. 17. ἡ. in hunc
locum. ! ἀμαρ. 6. 32



Short Catechisme

For the Simpler Sort.

1 **Q.** Who made the whole World, and Man at the first?

A. ^a God, ^b the Creator of all things.

2 **Q.** What is God?

A. An ^d eternall, and ^e almightie Spirit, most ^f wise, most ^g holy, most ^h just, and most ⁱ mercifull.

3 **Q.** How many Gods are there?

A. There is but ^k one God.

4 **Q.** How many Persons are there in that one Deitie?

A. There are ^l three Persons, ^m the Father, the Sonne, and the holy Ghost.

5 **Q.** Is each of these Persons God?

A. Yea: ⁿ the Father is God, ^o the Sonne is God, and ^p the Holy Ghost is God.

6 **Q.** Are they then three severall Gods?

A. No: ^q For as much as the Father is God, the Sonne is God, and the Holy Ghost is God, and yet they are all one God, and have all the same power and glory, therefore they are not three Gods, but one God.

^r For as much as the Father is God, the Sonne is God, and the Holy Ghost is God, and yet they are all one God, and have all the same power and glory, therefore they are not three Gods, but one God.

^s For as much as the Father is God, the Sonne is God, and the Holy Ghost is God, and yet they are all one God, and have all the same power and glory, therefore they are not three Gods, but one God.

^a Genes. I. 1, 27.

^b Eccles. I. 1.

Rom. II. 36.

Apoc. 4. 11.

^c John 4. 24.

^d Psalm. 90. 2. & 102. 27.

^e Apoc. 1. 8.

Psalm. 103. 3.

^f 1 Tim. 2. 17.

^g Jude 23.

^h Esai. 6. 3.

ⁱ 1 Sam. 2. 2.

^j Psalm. 99. 11.

^k 1 Pet. 1. 2.

^l Psalm. 103. 19.

^m 1 Cor. 8. 6.

ⁿ 1 Cor. 8. 6.

^o 1 Cor. 8. 6.

^p 1 Cor. 8. 6.

^q 1 Cor. 8. 6.

^r 1 Cor. 8. 6.

^s 1 Cor. 8. 6.

^t 1 Cor. 8. 6.

^u 1 Cor. 8. 6.

^v 1 Cor. 8. 6.

^w 1 Cor. 8. 6.

^x 1 Cor. 8. 6.

^y 1 Cor. 8. 6.

^z 1 Cor. 8. 6.

A Short Catechism.

1 Iohn 5. 7.
 Matth. 3. 16, 17.
 2 Dent. 6. 4.
 Iohn 10. 30.
 1 Iohn 5. 7.
 1 Gen. 2. 7. & 3. 19
 Eccles. 12. 7.

1 Eccles. 7. 31.
 11 Gen. 1. 26, 27. &
 9. 5.

2 Colos. 3. 10.
 7 Ephes. 4. 24.

2 Rom. 5. 12, 18, 19.

1 Gen. 3. 6.
 11 Gen. 3. 17.

1 2 Cor. 11. 3.
 1 Gen. 3. 1, 4, 5.
 1 Gen. 3. 6.

1 Matth. 4. 1.
 1 Luk. 7. 11. & 8. 2.
 1 2 Peter 2. 4.
 Jude 6.

1 1 Peter 5. 8.
 Iohn 8. 44.
 1 Gen. 8. 5.

1 Iob 14. 1. & 5.
 6, 7.

1 Genes. 3. 7.
 Ephes. 4. 22, 24.
 1 Genes. 3. 22.
 Dent. 32. 4, 5.

A. No: they are 1 three distinct Persons, yet but 1 one God.

7 Q. Whereof did God create Man at first?

A. 1 He made mans bodie of the mould of the earth; but his soule he created immediately of nothing.

8 Q. In what estate did God then make Man?

A. He made him 2 pure and perfect, 2 in his owne Image, like himselfe.

9 Q. Wherein was Man then like unto God?

A. In that he was perfectly 2 wise, and perfectly 2 good.

10 Q. How came man then to be evil as now he is?

A. 2 By disobeying God, in breaking his Commandement.

11 Q. Wherein did Man breake the Commandement of God?

A. 2 In eating of the fruit of one Tree, 2 which God had forbidden him.

12 Q. Who perswaded him so to doe?

A. 1 The Devill perswaded the Woman, and 1 the Woman her Husband.

13 Q. What is the Devill?

A. 1 The Devill is an 1 evill Spirit, who being 1 damned for sinning against God, doth 1 seeke to destroy others.

14 Q. What became of Man after he had thus sinned against God?

A. He became most 1 wicked, and most 1 wretched.

15 Q. In what regard wicked?

A. In that 1 he lost Gods Image, and was 1 not now

A short Catechisme.

now like unto God as before, but ^a like the ^a Iohn 8.44.
Devill. ^a Iohn 3.8.

16 Q. In what regard wretched?

A. In that ^a he lost Gods favour, & ^a brought ^a Gen. 3.23.
upon himfelfe Gods everlasting ^a curse and ^a Gen. 3.16, 17,
^a wrath. ^a 18, 19.
^a Rom. 5.12, 16.

17 Q. In what state are we all then, since this fall
of our first Parents?

A. We are all also ^a by nature most ^a wicked,
and most ^a wretched. ^a Galat. 3.10.
^a Rom. 1.8, 9.
^a Ephes. 2.2, 3.
^a Rom. 3. 9-10.
^a 5.12, 19.

18 Q. When came we to be thus evill & wicked?

A. We are evill and wicked ^a from our very
breeding and our birth. ^a Titus 3.3.
^a Rom. 2.23, 25.
^a 12, 17, 16, 17, 18.

19 Q. What doe wee for this our wickednesse de-
serve at Gods hands?

A. ^a Eternall damnation ^a both of soule and
bodie in hell-fire. ^a Gen. 2.17.
^a Psal. 51.5.
^a Esai. 48.8.
^a Iohn 5. 28, 29.
^a Math. 5.46.
^a Math. 10.28.
^a Apoc. 14.10, 12.
^a 21.8, 15.

20 Q. Are wee able any way to save our selves
from this?

A. No: ^a we are not able: for wee are by na-
ture spiritually ^a dead in sin and naughtinesse. ^a Psal. 22. 29.
^a 42.7.
^a Rom. 5.6, 8, 9.
^a Ephes. 2.1.
^a Col. 2.13.

21 Q. Is there no meanes then to deliver us from
eternall destruction?

A. Yes: ^a wee may bee delivered ^a by Gods
mercies in Iesus Christ. ^a Rom. 7.24, 25.
^a Act. 4.12.
^a Rom. 2.24, 25.
^a 5.17-21.

22 Q. Who is that Iesus Christ?

A. Iesus Christ is ^a the second Person, ^a the
eternall Sonne of God. ^a Ioh. 10.30 & 14.
^a 9, 10.
^a Heb. 1.3.
^a I Pet. 3.4 & 8.
^a 23, 24, 25.
^a Math. 16.16.
^a Esai. 53.4-12.
^a I Thes. 1.10.

23 Q. What hath he done to save us?

A. ^a He suffered death upon the Crosse, ^a to

Phil. 2.6, 7, 8. I Pet. 2.24. ^a Rom. 5.8, 9, 10. Galat. 1.4 & 3.13. ^a I Thes. 1.10.
Heb. 2.9, 14, 15. & 9.12, 15.

stedt A.

I

save

A Short Catechism.

1 I Iohn 5. 7.
 Matth. 3. 16, 17.
 2 Dent. 6. 4.
 Iohn 10. 30.
 1 Iohn 5. 7.
 3 Gen. 2. 7. & 3. 19
 Eccles. 12. 7.

4. No: they are ¹ three distinct Persons, yet but ² one God.

7 Q. Whereof did God create Man at first?

A. ¹ He made mans bodie of the mould of the earth; but his soule he created immediately of nothing.

8 Q. In what estate did God then make Man?

A. He made him ¹ pure and perfect, ² in his owne Image, like himselfe.

9 Q. Wherein was Man then like unto God?

A. In that he was perfectly ¹ wise, and perfectly ² good.

10 Q. How came man then to be evil as now he is?

A. ¹ By disobeying God, in breaking his Commandement.

11 Q. Wherein did Man breake the Commandement of God?

A. ¹ In eating of the fruit of one Tree, ² which God had forbidden him.

12 Q. Who perswaded him so to doe?

A. ¹ The Devill perswaded the Woman, and ² the Woman her Husband.

13 Q. What is the Devill?

A. ¹ The Devill is an ² evill Spirit, who being ³ damned for sinning against God, doth ⁴ seeke to destroy others.

14 Q. What became of Man after he had thus sinned against God?

A. He became most ¹ wicked, and most ² wretched.

15 Q. In what regard wicked?

A. In that ¹ he lost Gods Image, and was ² not now

1 Eccles. 7. 31.
 2 Gen. 1. 26, 27. & 9. 5.

3 Colos. 3. 10.
 4 Epbes. 4. 24.

5 Rom. 5. 12, 18, 19.

6 Gen. 3. 6.
 7 Gen. 2. 17.

8 2 Cor. 11. 3.
 9 Gen. 3. 1, 4, 5.
 10 Gen. 3. 6.

11 Matth. 4. 1.
 12 Luk. 7. 21. & 8. 2.
 13 2 Peter 2. 4.
 14 Iude 6.

15 1 Peter 5. 8.
 Iohn 8. 44.
 16 Genes. 3. 5.
 17 Iob 14. 3. & 5. 6, 7.

18 Genes. 3. 7.
 Epbes. 4. 22, 24.
 19 Genes. 3. 22.
 Deut. 32. 4, 5.

A short Catechisme.

now like unto God as before, but ^a like the ^a Devill. ^a Iohn 8.44. ^a I Iohn 3.8.

16 Q. In what regard wretched?

A. In that ^a he lost Gods favour, & ^a brought upon him selfe Gods everlasting ^a curse and ^a wrath. ^a Gen. 3.23. ^a Gen. 3.16, 17, 18, 19. ^a Rom. 5.12, 16. ^a Galat. 3.10. ^a Rom. 2.8, 9. ^a Ephes. 2.2, 3. ^a Rom. 3.9-20. ^a 5.12, 19. ^a Titus 3.3. ^a Rom. 2.23. ^a 5.12, 17, 16, 17, 18. ^a Gen. 8.21. ^a Psal. 51.5. ^a 51.3. ^a Esai. 48.8. ^a Iohn 5.28, 29. ^a Matthew 24.46. ^a Math. 10.28. ^a Apoc. 14.10, 12. ^a 21.14, 15.

17 Q. In what state are we all then, since this fall of our first Parents?

A. We are all also ^a by nature most ^a wicked, and most ^a wretched.

18 Q. When came we to be thus evill & wicked?

A. We are evill and wicked ^a from our very breeding and our birth.

19 Q. What doe wee for this our wickednesse deserve at Gods hands?

A. ^a Eternall damnation ^a both of soule and bodie in hell-fire.

20 Q. Are wee able any way to save our selves from this?

A. No: ^a we are not able; for wee are by nature spiritually ^a dead in sin and naughtinesse.

21 Q. Is there no meanes then to deliver us from eternall destruction?

A. Yes: ^a wee may bee delivered ^a by Gods mercie in Iesus Christ.

22 Q. Who is that Iesus Christ?

A. Iesus Christ is ^a the second Person, ^a the eternall Sonne of God.

23 Q. What hath he done to save us?

A. ^a He suffered death upon the Crosse, ^a to

Phil. 2.6, 7, 8. I Pet. 2.24. ^a Rom. 5.8, 9, 10. Galat. 1.4. ^a 3.13. I Iohn 3.16. ^a Heb. 2.9, 14, 15. ^a 9.12, 15.

A short Catechisme.

Jer. 23. 6. & 33. 16. *Esa.* 9. 6. *1 John* 5. 20. *1 Job* 1. 10. *Gal.* 4. 4. *1 Tim.* 2. 5. *2 Cor.* 13. 4. *1 Pet.* 3. 18. *1 John* 2. 19. & 10. 17, 18. *Luk.* 13. 21. & 18. *Mat.* 7. 13, 14. *1 John* 1. 12. & 2. 23. *1 John* 3. 15. *Luke* 13. 35. & 24. 47. *Mark* 16. 16. *John* 3. 14. & 18. 36. *1 John* 3. 37. *2 Cor.* 7. 19. *Psal.* 97. 10. *Rom.* 7. 15, 20. & 12. 9. *Prov.* 28. 13. *1 John* 1. 14. *Rom.* 3. 27, 28. & 4. 1. & 9. 13, 33. & 10. 4, 9, 11. *Psal.* 112. & 32. 16. & 37. 12. *Esa.* 50. 10. *Psal.* 37. 8, 9. *Heb.* 1. 2. & 9. 14, 26. & 1 John 1. 9. *Rom.* 5. 9, 10. *Heb.* 9. 28. *Rom.* 1. 16. & 10. 14, 17. *Rom.* 3. 21, 24. & 10. 5. & 8. *Gal.* 3. 2. *Mark* 1. 4. & 16. 16. *Mat.* 23. 31. *Luk.* 12. 19, 30. *1 Cor.* 17. 10, 11, 25. *Exod.* 12. 11, 13. *Rom.* 4. 11. *Psal.* 50. 5. *Ier.* 34. 18.

Save us from death and destruction.
 24. Q. How could he die being the eternall Sonne of God?
 A. He was both God and Man; and died as he was Man; but raised himselfe again to life as he was God.
 25. Q. Shall all men then be saved by Christ?
 A. No: none shall be saved by Christ, but such as repent of their sinnes, and beleeve in him.
 26. Q. What is meant by repenting of sinne?
 A. To repent of our sins is to be heartily sorry for them, to hate and abhorre them, and to endeavour carefully to thin & avoid them.
 27. Q. What is meant by believing in Christ?
 A. To beleeve, or to trust in Christ, is to rely wholly upon him for the pardon of our sinnes, and the safetie of our soules.
 28. Q. How come we thus to rely on him?
 A. By the word of God, making knowne Gods mercy in this behalfe towards us in Christ Iesus.
 29. Q. What meanes are there to give us further assurance of the mercy of God towards us?
 A. The Sacraments give us further assurance of Gods mercy revealed in the Word.
 30. Q. What is meant by the word Sacrament?
 A. Sacraments are as visible Signes & Seales of Gods mercy towards us in Christ.
 31. Q. How many Sacraments are there now in use?
 A. There

A short Catechisme.

A. There are ^f two Sacraments; ^f Baptisme, and ^h the Lords Supper.

32 Q. *What is Baptisme?*

A. Baptisme is a Sacrament, wherein ^l by washing of the Body is signified ^h the purging and clensing of the soule.

33 Q. *What is the outward Signe in Baptisme?*

A. The outward ^l Signe in Baptisme is water.

34 Q. *What is that a Signe of?*

A. Water in Baptisme is ^m a Signe of the Holy Ghost, ⁿ wherby we are inwardly renewed.

35 Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein ^o by eating and drinking is represented ^p our spirituall Communion with Christ.

36 Q. *What be the outward Signes in the Lords Supper?*

A. The outward Signes in the Lords Supper are ^q Bread and ^r Wine.

37 Q. *What are they Signes of?*

A. The ^f Bread signifieth Christs Bodie, and the ^t Wine signifieth his Bloud.

38 Q. *What is meant by the breaking of the Bread, and the powring out of the Wine?*

A. The Bread is broken, and the Wine powred out, ^u to represent ^x the cruell paines and torments, and ^y the bitter and bloody death that Christ suffered for our sake.

39 Q. *To what end are we to come to the Lords Table?*

A. First, ^a to be put in minde of Christs death and passion:

^f 1 Cor. 12. 13.

^h Marke 1. 4.

^l Matth. 28. 19.

^m 1 Cor. 11. 20. 23.

ⁿ 1 Cor. 11. 26.

^o Heb. 10. 22.

^p Eph. 5. 26.

^q 1 Pet. 3. 21.

^r Rom. 6. 2.

^s 1 Iohn 1. 26. 31.

^t 3. 23.

^u Matth. 3. 11.

^v Iohn 1. 33.

^w 3. 35.

^x 1 Cor. 6. 11.

^y 1 Cor. 10. 16.

^z 1 Cor. 10. 17.

^a 10. 21.

^b Mat. 26. 26, 27.

^c 1 Cor. 10. 16, 17.

^d 11. 26.

^e 11. 27.

^f Matth. 26. 26.

^g 1 Cor. 10. 16, 17.

^h 11. 26, 27. 28.

ⁱ Matth. 26. 29.

^j Marke 14. 25.

^k Matth. 26. 26.

^l 1 Cor. 10. 16.

^m 11. 27, 29.

ⁿ Matth. 26. 28.

^o Luke 22. 20.

^p 1 Cor. 10. 16.

^q 11. 27.

^r Mat. 26. 26. 28.

^s Luke 22. 19. 20.

^t 1 Cor. 11. 26.

^u Esai. 53. 3, 4, 5,

^v 10.

^w Luk. 22. 42-45.

^x Phil. 2. 8. Esai.

^y 53. 12. Matth.

^z 27. 34-50.

^a Luke 22. 19.

^b 1 Cor. 11. 24, 25.

A short Catechisme.

b *Matth. 16. 18.*
Luke 22. 30.
c *Ierem. 3. 1, 13.*
Pfal. 51. 1, 2, 3.
d *2 Cor. 7. 10.*
Zeck. 12. 10.
e *Pfal. 97. 10.*
Prov. 8. 13.
f *Esai 53. 4, 5, 6.*
Rom. 4. 23.
1 Pet. 1. 18, 19.
g *Iohn. 5. 14.*
Ier. 34. 15, 16,
18, 20. 2 Pet.
2. 20, 21, 22.
Hebr. 6. 4, 5, 6.
10. 26-29.

And secondly, ^b to be assured thereby of the forgivenesse of our finnes.

40 Q. *How ought they to be affected that desire to repaire thither?*

A. First, they ought ^e to see and know their finnes;

Secondly, ^d to be truly and sincerely sorie for them;

Thirdly, ^e to hate and abhorre them, as ^f the cause of Christs death,

And lastly, ^g to resolve not to returne againe to the practise of them.

9 NO 64

FINIS.
